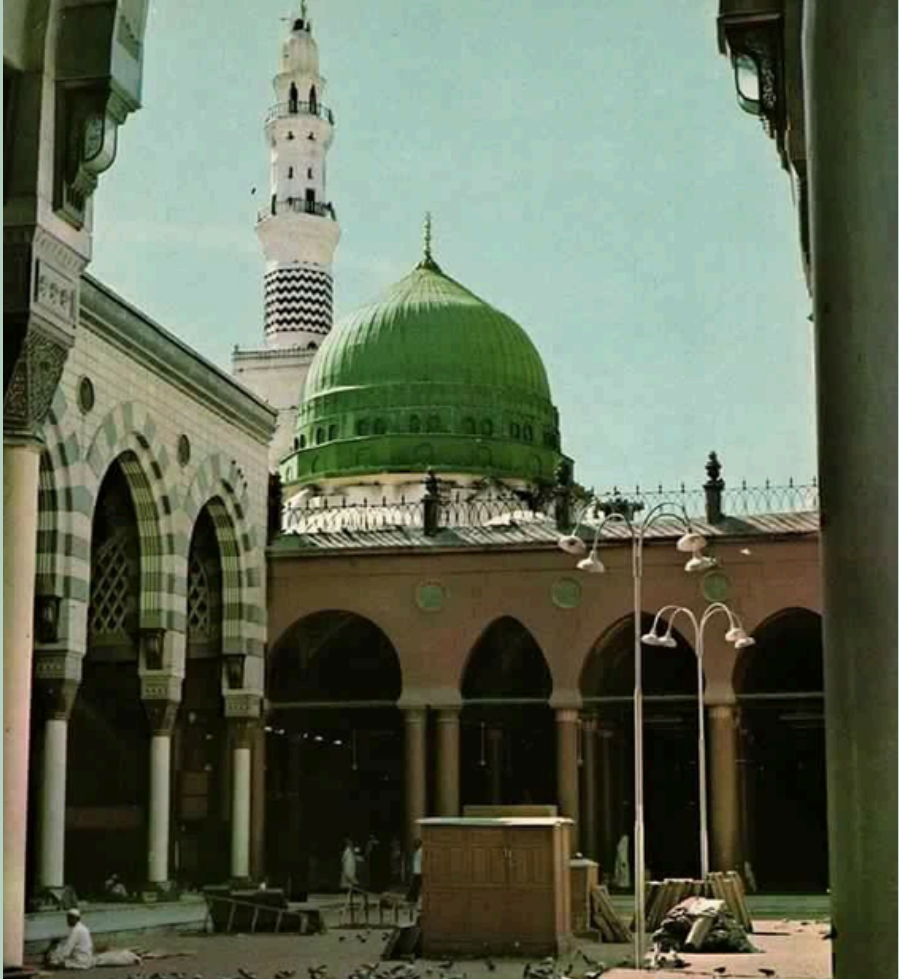


Hub-e-Rasool ﷺ

Ki Aad Mein Mushrikaana Aqaaid

Taaleef
Dr. Syed Shafiq-ur-Rahman
(Hafizahullah)



Roman Transliteration
Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

بِسْمِ اللَّهِ، الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Allah Subhanahu wa Ta'ala ne jis tarah Quran-e-Majeed mein kai muqamaat par Rasool Allah ﷺ ki ittiba aur itaa-at ko imaan ka laazmi taqaaza qaraar diya hai. Usi tarah ahadees mein kai muqamaat par itaa-at ke saath-saath Muhammad-ur-Rasool Allah ﷺ ke saath mohabbat ka hukm bhi diya gaya hai.

Nabi-e-Kareem ﷺ se mohabbat karna farz, waajib aur laazim hai, ye imaan la laazmi hissa hai, uske baghair insaan momin hi nahi hota. Ek (1) momin haqiqi itaa-at sirf usi waqt kar sakta hai jab uske dil mein Nabi ﷺ ke liye wo mohabbat maujood ho jo tamaam duniyawi taalluqaat par ghaalib ho.

Sahih Bukhari mein Imam Bukhari رحمه الله ne ye baab qaayam kiya hai: ‘بَابُ

‘حُبِّ الرَّسُولِ اللَّهِ ﷺ مِنَ الْإِيمَانِ’ ‘Rasool Allah ﷺ Ki Mohabbat Imaan Ka Hissa Hai’. Is baab mein hadees hai jis mein Rasool Allah ﷺ ne farmaya: “*Us zaat ki qasam jiske haath mein meri jaan hai! Tum mein se koi us waqt tak momin nahi ho sakta jab tak ke main use uske waalid aur uski aulaad se ziyaada mehboob na ho jaau’n*”. (Bukhari: H15) Agli hadees mein farmaya: “*Aur tamaam logo’n se bhi (ziyaada mohabbat ho)*”.

Ye mohabbat musalman ko apne nafs se bhi badh kar honi chaahiye:

الَّتِي أُولَى بِالنُّفُوسِ مِنَ أَنْفُسِهِمْ.

Nabi, Momino’n Par Unki (apni) Jaano’n se ziyaada haq rakhte hain. (Surah al-Ahzaab 33: 6)

Aaj kal bahut se log ‘Mohabbat-e-Rasool ﷺ’ ka daawa to karte hain, lekin amali taur par uska suboot nahi dete. Ye log sirf jazbaati naaro’n, meelaad-o-naat-khwaani ke juloos aur jalso’n mein shirkat karne tak mehdood ho gae hain. Allah ke Rasool ﷺ se haqiqi mohabbat wo hai jo Sahaba Kiraam رضي الله عنهم aur Salaf-o-Saaliheen رحمهم الله ke tariqa par ho. Jis mein sunnat-e-rasool ki paerawi aur bidaat-o-khuraafaat se ijтинаab kiya जाता था. Aaj ham dekhte hai ke mohabbat ke naam par ghuluv aur taqleed

aur tariqat ke naam par itaa-at-e-rasool se faraar ki koshish ki jaati hai.

Is kitab mein Dr. Syed Shafiq-ur-Rahman رحمہ اللہ ne musalmano mein paae jaane waale taqriban har qism ke ghuluv ko waazeh kiya hai jo musalman mohabbat-e-rasool ﷺ ke naam par karte hain. In sha Allah kitab padhne ke baad qaari na sirf un ghalat tariqo'n se aagaah ho jaaega, balke ye bhi samajh jaaega ke islam ne unhe'n kyon ghalat aur haraam qaraar diya hai.

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Aap se adaban guzaarish hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kaamyaabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

May 26, 2025 - 28 Dhul Qada 1446 (Second Roman Edition)

First Roman Edition published on: May 19th, 2020 – Ramzan-ul-Mubarak 26th, 1441

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ ، وَنَسْتَعِينُهُ ، وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا ، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ!

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾

Beshak Aasmaano Aur Zameen Ki Paedaaish Mein, Raat Aur Din Ke Ek Doosre Ke Peeche Aane Jaane Mein, Kashtiyo'n Aur Jahazo'n Mein Jo Dariya Mein Logo'n Ke Faaede Ke Liye Rawaa'n Dawaa'n Hain, Baarish Mein Jisko Allah Aasmaan Se Barsaata Hai Aur Usse Zameen Ko Marne (khushk hone) Ke Baad Zinda (sar-sabz) Karne Mein, Zameen Par Har Qism Ke Jaanwar Phaelane Mein, Hawao'n Ki Gardish Mein Aur Badalo'n Mein Jo Aasmaan Aur Zameen Ke Darmiyan Ghire Rehte Hain Aqalmando'n Ke Liye Nishaniya'n Hain. (Surah al-Baqara 2: 164)

Aayat-e-karima is baat par shahid hai ke kaaenaat ka saara nizaam Allah akele ke ikhtiyaar mein hai. Jo shakhs aql se kaam lekar kaneaat ke nizaam par ghaur karta hai, wo Allah Ta'ala ki tauheed asaani se samajh sakta hai aur jo Rabb-e-Kaaenaat par soch samajhkar imaan laaya yaqinan usne sabse ziyaada mohabbat Allah Ta'ala se ki. Farmaya:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴿١٦٥﴾ (Surah al-Baqara 2: 165)

Aur Imaan Waalo'n Ko Sabse Ziyaada Mohabbat Allah Ta'ala Se Hai.

Kyounke mohabbat usi se hoti hai, jo mushkil mein kaam aae, khatraat, nuqsanaat aur haadisaat mein tahaffuz muhaiyya kare, zaruriyaat ko poora kare aur uska khayaal-o-mohabbat dil ko taskeen aur rooh ko itminaan bakhshae aur jis mein ye saari khoobiya'n mustaqil-biz-zaat ho'n, jinke zawaal ka khayal tak bhi muhaal ho, yaqinan un sab ka kaamil-tareen husool siwa-e-Allah ke kisi se tasawwur karna bhi kufr hai. Is liye momin Allah Ta'ala ke baraabar kisi doosre se mohabbat nahikaar sakta.

Hubbe Rasool ﷺ:

Ek momin har us cheez se mohabbat karta hai, jo Allah Ta'ala ko mehboob ho aur har wo cheez momin ko mehboob hogi, jo Allah Ta'ala ki qurbat ka baais bane. Muhammad Rasool Allah ﷺ Allah Ta'ala ke aakhri rasool hain, Imam-ul-Ambiya aur Khaleel Ullah ha'n, is liye hame'n Allah Ta'ala ki makhlooq mein sabse ziyaada mohabbat Nabi-e-Rahmat ﷺ se honi chaahiye. Allah Ta'ala farmata hai:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٥﴾

Kehdo Agar Tumhare Baap, Bete, Bhai, Biwiya'n, Khandaan Ke Aadmi, Maal Jo Tum Kamate Ho, Tijaarat Jiske Band Hone Se Darte Ho Aur Makanaat Jin ko Tum Pasand Karte Ho Tumhe'n Allah Aur Uske Rasool ﷺ Aur Uski Raah Mein Jihad Karne Se Ziyaada Azeed Ho'n To Intizaar Karo Yaha'n Tak Ke Allah Apna Hukm (yaane azaab) Bheje, Allah Nafarman Logo'n Ko Hidayat Nahi Karta. (Surah at-Tauba 9: 24)

Isi liye Abu Huraira رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya: *"Us zaat ki qasam jiske hath mein meri jaan hai, tum mein se koi shakhs us waqt tak momin nahi ho sakta jab tak main uske nazdeek uske waalid aur aulaad se ziyaada pyaara na ho jaau'n"*. (Sahih Bukhari: 14)

Anas رضي الله عنه se riwayat hai ke Aap ﷺ ne farmaya: *"Koi banda us waqt tak momin nahi ho sakta, jab tak main uske nazdeek uske ahl, maal aur sab logo'n se ziyaada pyaara na ho jaau'n"*. (Bukhari: 15; Muslim: 44)

Ahle imaan ke liye khushkhabri hai ke jo shakhs duniya mein imaan ki haalat mein Nabi-e-Kareem ﷺ se mohabbat karega, qiyaamat ke din wo aap hi ke saath hoga.

Syedna Anas bin Maalik رضي الله عنه se riwayat hai ke ek shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur sawal kiya ke *qiyaamat kab aaegi*. Aap ﷺ ne farmaya: *"Tum ne qiyaamat ke liye kya taiyaari kar rakhi hai?"* Usne arz kiya: *"Allah aur uske Rasool ﷺ ki mohabbat"*. Aap ﷺ ne farmaya: *"Beshak tum uske saath ho, jiske saath tum ne mohabbat ki"*.

“Syedna Anas ؓ famrate hain ke hame’n islam laane ke baad kisi baat se itni ziyada masarrat na hui, jitni aapke is farman se hui. Main Allah Ta’ala, Rasool Allah ﷺ, Abu Bakr aur Umar Farooq ؓ se mohbaat karta hoon aur mujhe ummeed hai ke main aakhirat mein unhi ke saath hongha, agarche maine unke baraabar aamaal nahi kiye”. (Sahih Bukhari: 3688; Sahih Muslim: 2639)

Hubbe Rasool ﷺ Ka Taqaaza:

Rasool Allah ﷺ se mohabbat ka taqaaza hai ke aapke ahkaam ki taameel aur aapki mana-karda baato’n se ijtinaab¹ kiya jaae, aapki ye shaan hai:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

Aur Ye Khwahish-e-Nafs Ki Bina Par Mu’n Se Koi Baat Nahi Nikaalte. Ye To Allah Ka Hukm Hai, Jo Unki Taraf Wahee Kiya Jaata Hai. (Surah an-Najam 53: 3-4)

Isi liye aapki mohabbat aur ittiba shart-e-imaan hai, farmaya:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

Kehdo Agar Tum Allah Ko Dost Rakhte Ho To Meri Paerawi Karo Aur Allah Bhi Tumhe’n Dost Rakhega. (Surah Aale Imran 3: 31)

Gham-o-khushi mein, tangee-o-asnaani mein, jaan-o-maal mein, aulaad-o-ghar-baar mein, gharzh yeke duniya-o-maa-feeha mein Nabi-e-Rahmat ﷺ ki paerawi ko muqaddam rakhna us waqt tak mumkin hi nahi jab tak har shae se ziyaada mohabbat Allah ke Rasool ﷺ se na ho.

Ye durust hai ke Allah Ta’ala ne bahut si cheezo’n ki mohabbat insaan ke dil mein daali hai. Agar makhlooq ke dil mein Allah Ta’ala mohabbat na daalta to koi baccha parwaan na chadhta. Maa mein jazba-e-eesaar-o-qurbani aur apne bacche se qareeb se qareeb-tar hone ki tadap aur usko khush dekh kar aankho’n ki thandak aur dil ka suroor ye sab mohabbat hi ke kamalaat to hain.

Rasool Allah ﷺ ki sacchi mohabbat ka haq to ye hai ke ham un par apni

¹ T: (الْجَنَاب) (kisi shakhs ya shae se) parhez, kinaara-kashi, ehteraaz, bachna ya door rehna [RKT]

mehboob-tareen cheezo'n ko qurbaan karke taskeen-e-qalb aur dil ka suroor mehsoos kare'n aur doosri tamaam cheezo'n ki mohabbat ko Allah Ta'ala aur uske Rasool ﷺ ki mohabbat ke taabe rakhe'n. Rasool Allah ﷺ bhi momineen par meherbaan hain. Allah Ta'ala farmata hai:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Logo Tumhare Paas Tumhi Mein Se Ek Rasool ﷺ Aae Hain, Tumhari Takleef Unko Garaa'n¹ Maaloom Hoti Hai. Tumhari Bhalai Nihayat Chaahne Waale Aur Momino Par Kamaal Meherbaan Aur Raheem Hain. (Surah at-Tauba 9: 128)

Hubbe Rasool ﷺ Ke Izhaar Mein Raah-e-Etedaal:

Baaz log Rasool Allah ﷺ ki mohabbat ke izhaar mein aur aapke ausaaf bayan karne mein be-etedaali ka shikaar ho jaate hain aur Aap ﷺ ki liye aisi sifaat tak ka zikr kar jaate hain, jo sirf Allah Ta'ala ke liye khaas hain. Aur Quran-e-Kareem mein is cheez ko *ghuluv* kaha gaya hai.

قُلْ يَٰ أَهْلَ الْكِتَٰبِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ .

Keh Deejiye Aye Ahle Kitab, Apne Deen Mein Naahaq Ghuluv Na Karo. (Surah al-Maaida 5: 77)

Rasool Allah ﷺ ki besat ka maqsad ye tha ke logo'n ko kufr-o-shirk ki taareekiyo'n se nikaal kar tauheed ki taraf bulaaya jaae. Ghairullah ki bandagi se logo'n ko hataakar Allah ki bandagi par lagaaya jaae. Magar ye log kufr-o-shirk ko tauheed jaante hain. Aur ahle tauheed ko gustaakh-e-rasool ﷺ kehte hain. Ye saraasar zulm hai, ke Allah Ke Nabi ﷺ ke maqsad-e-besat ko pehchan kar uske mutabiq amal karne waalo'n ko gustaakh-e-rasool ﷺ kaha jaae aur mohabbat ke daawe ko dhaal bana kar shirk ko aen islam saabit kiya jaae.

Halaanke Aap ﷺ ne farmaya: *“Meri taareef mein us tarah mubaalagha na karna jis tarah nasraniyo'n ne Ibne Maryam ﷺ ki taareef mein mubalagha-aaraai² ki. Main to Allah ka banda hoon, tum kaho Allah ka*

¹ T: (گران) Mushkil, dushwaar, naagawaar [FL]

² T: (مُبَالَغَة أَرَائِي) Badha-chadha kar bayaan karna, hadd se badh kar buraai ya taareef karna [RKT]

banda aur uska Rasool ﷺ . (Sahih Bukhari: 3445)

Rabeea bint Ma'auz رضي الله عنها se riwayat hai ke unho'n ne kaha: *"Meri shadi ki subha Rasool Allah ﷺ hamare yaha'n tashreef laae. Do (2) nahi bacchiya'n jung-e-badar mein Shaheed hone waale mere rishtedaaro ke baare mein ashaar padh rahi thee'n. Bacchiyo'n ne kaha:"*

وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ.

"Aur ham mein ek aisa nabi hai, jo kalko hone waali baat jaanta hai".

Aap ﷺ ne farmaya:

أَمَّا هَذَا فَلَا قَوْلُهُ مَا يَعْلَمُ مَا فِي غَدٍ إِلَّا اللَّهُ.

"Aise mat kaho, jo kuch kal hoga, usko Allah Ta'ala ke siwa koi nahi jaanta". (Sahih Bukhari: 4001; Sunan Ibne Majah Kitab un Nikah: H1897)

Lihaaza aapki sacchi mohabbat ka taqaaza ye hai ke tauheed se mohabbat ki jaae aur is tarah ki jaae jis tarah misaali insaan Syedna Muhammad Rasool Allah ﷺ ne ki, jise Allah ne risaalat ke liye chuna. Aaj bahut se ishq-e-rasool ﷺ ke daawedaaro'n ne aisi tehreere'n supurd-e-qalam kar rakhi hain, jin mein ba-zaahir ishq-e-rasool ﷺ ke jazbaat ubhaar kar Muhammad-e-Kareem ﷺ ki sabse mehboob shae tauheed ki shadeed mukhalifat aur Rasool Allah ﷺ ki intihaai na-pasandida shae, shirk ki wakaalat karte hue usi ko asal deen saabit karne ki koshish ki hai.

Pukaar Sirf Allah Ke Liye:

Tauheed to ye hai ke dukh, dard mein duaee'n sunne aur qubool karne waala Allah Wahdahu Laa-sahreek ko samjha jaae. Irshad-e-Baari Ta'ala hai:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨﴾

Aur (aye Paeghaambar ﷺ) Jab Tumse Mere Bande Mere Baare Mein Daryaaft Kare'n To (kehdo) Ke Main To (tumhare) Qareeb Hoo'n. Jab Koi Pukarne Waala Mujhe Pukarta Hai To Main Uski Dua Qubool Karta Hoo'n

To Unko Chaahiye Ke Mere Hukmo'n Ko Maane'n Aur Mujh Par Imaan Laae'n, Taake Nek Raasta Paae'n. (Surah al-Baqara 2: 186)

Doosre muqaam par farmaya:

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

Kehdo Ke Main To Apne Rabb Ko Pukarta Hoo'n Aur Kisi Ko Uska Shareek Nahi Banaata. Ye Bhi Kehdo Ke Main Tumhare Haq Mein Nuqsan Aur Nafa Ka Kuch Ikhtiyaar Nahi Rakhta. (Surah al-Jinn 72: 20-21)

Ye bhi farmaya:

وَأَدْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ﴿٢٢﴾

Aur (aye logo'n) Deen Ko Khaalis Allah Ke Liye Maante Hue Allah Hi Ko Pukaaro. (Surah al-Aaraaf 7: 29)

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ﴿٢٣﴾

(Logo) Apne Rabb Se Aajizi Se Aur Chupke-chupke Duae'n Maanga Karo. (Surah al-Aaraaf 7: 55)

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿٢٤﴾

Aur Beshak Tamaam Masjide'n Allah (ki ibadat) Ke Liye Hain, Lihaaza Allah Ke Saath Kisi Ko Na Pukaaro. (Surah al-Jinn 72: 18)

In ayaat se waazeh hai ke pukaar sirf Allah ke liye hai, kyonke:

① Makhlooq ki har takleef ka ilm sirf Allah hi ko hai, wo to dilo'n ke raaz tak jaanta hai.

② Makhlooq par sabse ziyaada meherbaan (Rahman-o-Raheem) Allah ki zaat hai.

③ Makhlooq ki takleef door karne par Allah hi ki zaat qaadir aur qadeer hai.

④ Aur wo hamesha se hai aur hamesha rahega.

Phir us Aleem, Raheem aur Qadeer zaat ko chodkar kisi aur ko kaise pukaara ja sakta hai? Isi liye farmaya:

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ.

Aur Madad To Allah Hi Ki Taraf Se Hai. (Surah al-Anfaal 8: 10)

Mushrikeen ke baare mein farmaya:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٠﴾

Aur Jin ko Tum Allah Ke Alaawa Pukaarte Ho Wo Tumhari Madad Ki Taaqat Nahi Rakhte, Balke Wo To Apni Madad Bhi Nahi Kar Sakte. (Surah al-Aaraaf 7: 197)

Mushrikeen-e-Makkah ka shirk Allah Ta'ala ne youn bayan farmaya:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

Phir Jab Ye Kashti Mein Sawaar Hote Hain To Allah Ko Pukaarte Hain Aur Khaalisi Usi Ki Ibaadat Karte Hain, Lekin Jab Wo Unko Najaat De Kar Khushki Par Pohoncha Deta Hai, To Jhat Shirk Karne Lag Jaate Hain. (Surah al-Ankaboot 29: 65)

Afsos, aaj ka kalma-go samandar mein bhi 'Ya Ali Madad' aur 'Ya ghaus-e-Azam Madad' ke naare lagate hain. Goya wo mushrikeen-e-Makkah se shirk mein ek qadam aage hain. Kyounke mushrikeen-e-Makkah sakht tangi mein aur samandar mein khaalisi Allah Ta'ala hi ko pukaarte the.

Ambiya ﷺ Aur AuliyaAllah Ki Duae'n:

Ambiya ﷺ aur AuliyaAllah baraah-e-raast Allah hi ko pukaarte rahe. Quran-e-Majeed mein Ambiya ﷺ aur AuliyaAllah ki duaen maujood hain. Un mein se kisi ek ne bhi kabhi ghairullah ko nahi pukara.

Adam عليه السلام ki dua:

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

Aye Hamare Rabb, Hamne Apne Aap Par Zulm Kiya, Agar Toone Na Bakhsha Aur Rahem Na Kiya To Ham Khasara Paane Waalo'n Mein Se Ho Jaaenge. (Surah al-Aaraaf 7: 23)

Nuh عليه السلام ki dua:

رَبِّ انصُرْنِي بِمَا كَذَّبْتُكَ

Aye Mere Rabb, Unho'n Ne Mujhe Jhutlaaya, Pas Meri Madad Kar. (Surah

Rasool-e-Akram ﷺ ki dua:

رَبِّ زِدْنِي عِلْمًا .

Mere Rabb Mere Ilm Mein Izaafa Farm. (Surah Taa Haa 20: 114)

Ashab-e-Kahf ki dua:

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا .

Aye Hamare Rabb, Ham Par Apne Paas Se Rahmat Naazil Farma Aur Hamare Kaam Ki Durustagi Farma. (Surah al-Kahf 18: 10)

Aaraaf waalo'n ki dua:

قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ .

Aye Hamare Rabb, Hame'n Zaalim Qaum Ke Saath Shaamil Na Kar. (Surah al-Aaraaf 7: 47)

Maaloom hua ke Ambiya ﷺ aur Auliya Allah ne jab bhi dua ki, ba-raah-e-raast Allah Ta'ala se ki. Hame'n unhee'n raaste par chalkar sirf Allah Ta'ala hi ko mushkil-kusha aur haajat-rawa maanna chaahiye aur sirf usi ko pukaarna chaahiye.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَّتْهُمْ أَقْتَدِهِ

Yehi Wo Log Hain, Jin ko Allah Ne Hidayat Di, Pas Unki Seerat Ki Paerawi Karo. (Surah al-Anaam 6: 90)

Pukaarna Ibaadat Hai:

Noman bin Basheer رَضِيَ اللَّهُ عَنْهُ se riwayat hai, Rasool Allah ﷺ ne farmaya:

الدُّعَاءُ هُوَ الْعِبَادَةُ .

“Beshak dua hi ibadat hai”. (Abu Dawood: 1479; Tirmizi: 3372)

Jab pukaarna ibaadat hai aur ibadat sirf Allah hi ki, ki jaani chaahiye. To phir kisi ghair ko pukaarna uski ibaadat karna yaane use maabood banana hai, jo shirk hai aur naqaabil-e-maafi jurm hai. Yaha'n pukarne se muraad Allah se dua karna hai, jis tarah Ambiya ﷺ-o-Auliya ne duae'n kee'n jiska zikr oopar ho chuka.

Ummul Momineen Ayesha رضي الله عنها se riwayat hai ke Rasool Allah ﷺ se poocha gaya ke kaunsi ibadat afzal hai, farmaya: “*Insaan ka apne liye dua karna afzal ibadat hai*”. (Adab al Mufrad lil Bukhari)

Afzal ibadat mein kisi ko shareek karna kaise jaaiz hai?

Ghairullah Ko Pukaarna Shirk Hai:

Allah Ta’ala farmata hai:

وَإِذْ أَرَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ .

Aur Jab Mushrikeen Apne Banaae Hue Shareeko’n Ko Dekhenge To Kahenge, Aye Hamare Rabb Yehi Hamare Wo Shareek Hain Jin ko Ham Tere Siwa Pukaarte The. (Surah an-Nahl 16: 86)

Maaloom hua ke ghairullah ko pukaarna shirk hai.

Ghairullah Ko Pukaarna Kufr Hai:

Allah Ta’ala farmata hai:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٦﴾

Aur Jo Allah Ke Saath Doosre Maabood Ko Pukarta Hai, Uske Paas Uski Koi Daleel Nahi. Uska Hisaab Allah Ke Zimme Hai, Tehqeeq Kaafir Falaah Nahi Paate. (Surah al-Mominoon 23: 117)

Ghairullah ko pukarne waale khud marte waqt apne kaafir hone ka iqraar karenge.

حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ .

Yaha’n Tak Ke Jab Unke Paas Hamare Farishte Jaan Lene Ko Aaenge, To Wo Kahenge Wo Kaha’n Hain Jin ko Tum Allah Ke Siwa Pukaarte The. Wo Kahenge Aaj Ham Se Gum Ho Gae Aur Iqraar Karenge Ke Beshak Wo Kaafir The. (Surah al-Aaraaf 7: 37)

Ghairullah Ko Madad Ke Liye Pukarna Azaab Ka Baais Hai:

Allah Ta'ala farmata hai:

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونُ مِنَ الْبُعْدِيِّينَ ﴿٢٦﴾

Allah Ke Saath Kisi Aur Maabood Ko Na Pukaaro, Warna Tum Azaab Diye Jaane Waalo'n Mein Se Ho Jaaoge. (Surah ash-Shuaraa 26: 213)

Ye bhi farmaya:

وَبَرَزَتِ الْجَحِيمُ لِلْغَوِينَ ﴿٢٧﴾ وَقِيلَ لَهُمْ آيِنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٢٨﴾ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٢٩﴾ فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٣٠﴾

Aur Jahannam Gumraho'n Ke Saamne Kardi Jaaegi Aur Kaha Jaaega, Wo Kaha'n Hain Jin ko Tum Allah Ke Siwa Poojte The. Kya Wo Tumhari Madad Kar Sakte Hain, Ya Apna Hi Bachaao Kar Sakte Hain, Pas Wo Maabood Aur Gumraah Dozakh Mein Aundhe Mu'n Daal Diye Jaaenge. (Surah ash-Shuaraa 26: 91-94)

Yaha'n ye wazaahat bhi zaroori hai ke mushrikeen agarche Allah ke Ambiya ﷺ aur AuliyaAllah ko pukaarte hain, magar wo choonke shirk-o-mushrikeen ke dushman the, is liye wo unke maabood nahi. Inka maabood shaitan hai. Jaisa ke Surah al-Maaida 5: 116-117 aur Surah an-Nisa 4: 117 mein hai. Pas shaitan hi un mushriko'n ke saath jahannam mein jaaega. Ye bhi farmaya:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿٣١﴾

Allah Ke Siwa Usko Na Pukaarna Jo Tumjhe Na Nafa Deta Ho, Na Tera Nuqsan Kar Sakta Ho. Agar Tumne Aisa Kiya To Usi Waqt Zaalimo'n Mein Se Ho Jaaoge. (Surah Yunus 10: 106)

Ghairullah Ko Pukaarna Shaitan Ki Ibaadat Hai:

Ghairullah ko pukaarna shaitaan ki ibaadat hai, Allah Ta'ala qiyamat ke din insaano se farmaega:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٣٢﴾ وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٣﴾

Aye Aulaad-e-Adam, Kya Maine Tumse Nahi Keh Diya Tha Ke Shaitan Ki Ibaadat Na Karna, Yaqinan Wo Tumhara Khula Dushman Hai, Aur Meri Hi Ibaadat Karna, Yehi Seedhi Raah Hai. (Surah Yaseen 36: 60-61)

Aaj shaitan ko koi sajda aur ruku nahi karta. Koi shaitan ko nahi pukarta, magar choonke Allah ke siwa kisi ko bhi pukaara jaae wo shaitan hi ki itaa-at hai. Allah Ta'ala ne farmaya:

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۖ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۗ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۖ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۝

Aur Kitab Mein Ibrahim Ka Zikr Karo, Wo Sacche Nabi The. Jab Unho'n Ne Apne Baap Se Kaha, Abba Jaan! Aap Kyoun Uski Ibaadat Karte Ho, Jo Na Sunta Hai, Na Dekhta Hai Aur Na Koi Faaeda De Sakta Hai. Aye Abba Jaan! Mere Paas Wo Ilm Aagaya Hai, Jo Aapke Paas Nahi Hai. Mere Peeche Chaliye, Main Aapko Seedhi Raah Par Le Chalunga. Aye Abba Jaan! Shaitan Ki Ibaadat Na Kare'n, Shaitan To Rahman Ka Nafarman Hai. (Surah Maryam 19: 41-44)

In ayaat se saabit hua ke butho'n ki poja bhi dar-asal shaitan hi ki ibaadat hai. In aayaat par bhi ghaur keejiye:

وَيَوْمَ يَحْشُرُهُمْ جَبِينًا ۖ ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْلًا ۖ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ۖ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۚ أَكْثَرُهُمْ مُؤْمِنُونَ ۝

Aur Jis Din Wo Un Sab Ko Ekattha Karega, Phir Farishto'n Se Farmaega Kya Ye Log Tumhari Ibaadat Karte The? Farishte Kaenge Aap (har aeb se) Paak Hain. Unki Bajaae Aap Hi Hamare Sarparast Hain, Balke Ye Log Jinnat Ki Ibaadat Karte The, Inki Aksariyat Unhi Par Imaan Laati Thi. (Surah Saba 34: 40-41)

Yaad rahe ke iblees bhi jinnaat mein se hai. Farmaya: 'كَانَ مِنَ الْجِنَّ'

Wo (iblees) Jinnat Mein Se Tha. (Surah al-Kahf 18: 50)

Mushrikeen-e-Makkah farishto'n ko Allah ki betiya'n kehte aur unki ibaadat karte the. Magar farishte saaf inkaar kar denge aur kahenge ke ye shaitan jinnaat ki ibaadat karte the.

Baaz taawizaat par *Ya Jibraeel, Ya Mikaeel, Ya Israfeel, Ya Izraeel* likha jaata hai. Baaz, choro'n ko pakadne ke liye mitti ka lota lekar us par naam likhte hain aur phir mashkook logo'n ke naam kahgaz par likh kar us mein daalte hain aur gumaan karte hain ke chor ke naam par lota ghoomega. Ye sab shaitan ki ibadat hai. Is liye Allah Ta'ala farmata hai:

وَأَن يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا.

Aur Ye Log Shaitan Sarkash Ko Hi Pukaarte Hain. (Surah an-Nisa 4: 117)

Ghairullah Ko Pukaarna Be-sood Hai:

Allah Ta'ala ne farmaya:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٣٠﴾

(Allah) Ko Pukaarna Soodmand Hai. Aur Jo Uske Siwa Auro'n Ko Pukaarte Hain Wo Unko Koi Jawab Nahi De Sakte. Uski Misaal Paani Ki Taraf Haath Phaelane Waale Ki Maanind Hai (jo chaahta hai ke) Paani Uske Mu'n Mein Aajaae, Halaanke Wo Nahi Aa Sakta Aur Kaafiro'n Ki Pukaar Bekaar Hai. (Surah ar-Raad 13: 14)

Maaloom hua ke Allah ke siwa dosro'n ko pukaarna aisa hi hai, ke aadmi kooe'n ke paani ko kahe ke wo uske mu'n mein aajaae. Ye bhi farmaya:

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَنبَغِيكَونَ مِن قَظْمِيرٍ ﴿٣١﴾ إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ

Aur Jin ko Tum Uske Siwa Pukaarte Ho, Wo Khajoor Ki Guthli Ke Chilke Ke Bhi Maalik Nahi Hain. Agar Tum Unko Pukaaro, Tumhari Pukaar Na Sunenge Aur Agar Sun Bhi Le'n To Tumhari Darkhwast Qubool Nahi Kar Sakte Aur Qiyaamat Ke Din Wo Tumhare Shirk Ka Inkaar Kar Denge. (Surah al-Faatir 35: 13-14)

Maaloom hua ke ghairullah kisi ko nafa dene ka ikhtiyaar nahi rakhte, ye bhi farmaya:

وَمَن أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ ﴿٣٢﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كُفَرِينَ ﴿٣٣﴾

Us Shakhs Se Badhkar Gumrah Kaun Ho Sakta Hai, Jo Allah Ke Siwa Unko Pukarta Hai Jo Qiyaamat Tak Usko Jawab Na De Sake Aur Wo Uske Pukarne Hi Se Ghaafil Hain Aur Jab Log Jama Kiye Jaaenge To Wo Uske Dushman Ho Jaaenge Aur Uski Ibaadat Ka Inkaar Kar Denge. (Surah al-Ahqaaf 46: 5-6)

Is aayat se maaloom hua ke ghairullah qiyaamat tak un pukarne waalo'n ko jawab nahi de sakte. Aur ye bhi maaloom hua ke mushrikeen nek logo'n ko pukaarte the, isi liye wo unke dushman honge.

Mohabbat-e-Rasool ﷺ Ke Daawedaaro'n Ke Aqwaal:

Itni sareeh aayaat ke bawujood in naam-nihaad ashikaan-e-rasool ﷺ ne likha.

① Auliya se madad maangna aur unhe'n pukaarna unke saath tawassul karna, amr-e-mashroo (yaane shar-an jaaiz)-o-shae-e-marghoob (pasandida cheez) hai. Jiska inkaar na karega magar hat-dharm ya dushman-e-insaaf. (Fataawa Razwiya az Ahmad Raza Barelwi: P300)

② Ambiya-o-Mursaleen, Ulama-o-Saaliheen se unke wisaal (faut hone) ke baad bhi istiaanat (ta-aawoon¹ talab karna)-o-istimdaad (madad talab karna) jaaiz hai. Auliya baad intiqaal bhi duniya mein tasarruf (haalaat ko pherte) karte hain. (Al Amn wal Ulaa az Ahmad Raza Khan: 10)

③ Ahmad Raza Barelwi likhte hain: *"Maine jab bhi madad talab ki, ya ghaus hi kaha. Ek martaba maine ek doosre wali (Mehboob Ilaahi) se madad maangni chahi, magar meri zabaan se unka naam hi na nikla, balke zabaan se ya ghaus hi nikla"*. (Malfuzaat Ahmad Raza Barelwi: P307)

④ Jo shakhs kisi Nabi ya Rasool ya kisi wali se wabasta hoga, to uske pukaarne par wo haazir hoga aur mushkilaat mein uski dastageeri karega. (Fataawa Africa az Ahmad Raza Barelwi: P135)

⑤ Ahmad Raza Barelwi likhte hain: *"Jab tumhe'n pareshani ka saamna ho, to ahle quboor se madad maango"*. (Al Amn wal Ulaa: P46)

¹ T: (تَعَاوُن) Ek-dooosre ki madad karna [RKT]

⑥ Ahmad Raza Barelwi likhte hain: “*Har cheez, har nemat, har muraad, har daulat dden mein duniya mein aakhirat mein, roz-e-awwal se aaj tak, aaj se abad-abaad tak jise mili ya milti hai, Huzoor-e-Aqdas Syed-e-Aalam ﷺ ke dast-e-aqdas se mili aur milti hai*”. (Fataawa Razwiya: P577)

⑦ Mufti Ahmad Yaar Khan (sarparast Madrasa Ghausiya, Gujrat) likhte hain: “*Ambiya wo hazraat hain, jin ko Rabb ne uloom aur maarif¹ is qadar diye hain, jin se wo makhlooq ki androoni haalat aur unki arwaah mein tasarruf (unki haalat badalne ka ikhtiyaar) kar sakte hain. Aur unko is qadar qudrat-o-quwwat di hai, jisse makhlooq ke zaahir par tasarruf (zaahiri haalat badalne ka ikhtiyaar) kar sakte hain*”. (Jaa al Haq: P196-197)

Mazkoora baala aayaat ki raushni mein ye nazariyaat sareehan shirk hain aur Allah Ta’ala ne shirk ki koi daleel naazil nahi ki. Wo deen jo Sahaba Kiraam ﷺ ne Rasool Allah ﷺ se seekha, us mein ye nazariyaat nahi hain aur na khair-ul-quroon mein se kisi se ye nazariyaat saabit hain. Balke aimma ahle sunnat ne shirk ko nawaaqiz-e-islam (islam se kaahrij kar dene waala amal) mein shumaar kiya hai. Raasta wohi haq hai, jo Rasool Allah ﷺ ne bataaya aur Sahaba Kiraam ﷺ ne seekha aur us par amal kiya. Farman-e-Baari Ta’ala hai:

وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Jo Cheez Tumko Rasool ﷺ De, Wo Lelo. Aur Jis Cheez Se Mana Kare Usse Baaz Raho. (Surah al-Hashr 59: 7)

Ye bhi farmaya:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ.

Jisne Rasool Allah ﷺ Ki Itaa-at Ki, Pas Tehqeeq Usne Allah Ki Itaa-at Ki. (Surah an-Nisa 4: 80)

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا كَوَّلَىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١٥﴾

Aur Jo Shakhs Seedha Raasta Maaloom Hone Ke Baad Paeghaambar ﷺ Ki Mukhalifat Kare Aur Momino Ke Raaste Ke Siwa Aur Raaste Par Chale To Jidhar Wo Chalta Hai, Ham Use Udhar Hi Chalne Denge Aur Qiyaamat

¹ T: (معارف) Uloom, ilm o fazal [RKT]

Ke Din Jahannam Mein Daakhil Karengi Aur Wo Buri Jagah Hai. (Surah an-Nisa 4: 115)

Jo qurani aayaat ki tafseer karte hue Sunnat-e-Rasool ﷺ aur Sabeel-ul-Momineen¹ se hat jaae uska nazariya yaqinan gumrahi par mabni hai.

In baatil aqaaid ki wakaalat karne waale musannifeen ne jo kuch apne haq mein bayan kiya hai ulama-e-ahle sunnat ki kutub mein kasrat se uska radd maujood hai. Jo log Ambiya, Malaika, Jinnat aur Auliya, al-gharar Allah ke alaawa makhlooq mein se kisi ek ko bhi ma-fauq-al-asbaab² tariqe se pukaarte hain, unke bayan ko *ghalat-fehmi* ke unwan se aur uska jawab *izaala* ke unwan se mulaahaza farmaiye.

Ghalat Fehmi: ‘يَدْعُونَ’ Ka Tarjuma Pukarna Durust Hai:

Allah Ta’ala farmata hai:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ۖ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۚ وَمَا يَشْعُرُونَ ۚ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

Aur Jin Logo’n Ko Ye Allah Ke Siwa Pukaarte Hain, Wo Koi Cheez Bhi To Nahi Bana Sakte, Balke Khud Makhlooq Hain. Bejaan Laashe’n Hain, Unko To Ye Bhi Maaloom Nahi Ke Kab Uthaae Jaaenge. (Surah an-Nahl 16: 20-21)

Is ayat ke baad ‘يَدْعُونَ’ ka tarjuma pukaarna saraasar ghalat aur be-buniyad hai. ‘يَدْعُونَ’ ka tarjuma pukaarna nahi, balke ibaadat karna hai.

(Dr. Masood Usmani Ki Khurafaat Ka Amali Muhaasaba: P27)

Izaala (Jawab):

‘يَدْعُونَ’ ka tarjuma pukaarna hi hai, Ahmad Raza Bareilwi ‘*Al Momin*’³ ki aayat 60 ke tarjuma mein ‘يَدْعُونَ’ ka tarjuma pukaarna hi karte hain. Khud saahib-e-kitab ‘*Ilmi Muhaasaba*’ ne apni *Tafseer-e-Kabeer* ke

¹ T: Momino ka raasta [RSB]

² T: Wo kaam jo bil-umoom asbaab ke zariye sar-anjaam paate hain un aadi asbaab ko tark karke madad chaahna [RSB]

³ T: Surah al-Ghaafir

hawaale se P27 par ‘يَدْعُونَ’ ka tarjuma ‘haajate’n talab karna’ kiya hai. Yehi is aayat ka asal mafhoom hai.

Dar-asal kisi se haajate’n talab karna hi uski ibaadat hai. Ye baat quran-e-majeed ki darj-e-zel aayat se waazeh hai.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۖ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ ﴿٦٠﴾

Aur Ye Tumhare Rabb Ne Kaha Hai Ke Tum Mujhse Dua Karo, Main Tumhari Dua Qubool Karunga. Jo Log Meri Ibaadat Se Izaarah-e-Takabbur Khud-sari¹ Karte Hain Anqareeb Jahannam Mein Zaleel Hokaar Daakhil Kiye Jaaenge. (Surah al-Ghaafir [Momin] 40: 60)

Alfaz kitne waazeh hain, pehle Allah se dua ka zikr hai aur phir ibadat-e-ilaahi se khud-saree kar, yaane Allah se dua Allah ki ibaadat hai. Yehi wajah hai ke Nabi-e-Rahmat ﷺ ne is aayat ki tilaawat ki aur farmaya:

الدُّعَاءُ هُوَ الْعِبَادَةُ.

“Beshak dua hi ibadat hai”. (Abu Dawood: 1479; Tirmizi: 3372 Imam Tirmizi ne ise Hasan Sahih kaha)

Aayat ke saath hadees-e-mubaaraka ne bhi wazahat kardi ke ma-fauq-al-asbab kisi ko mushkil-kusha samajhkar pukaarna uski ibaadat hai. Is aayat par bhi ghaur farmaiye:

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنِ دُعَائِهِمْ غَفُلُونَ ﴿٥٠﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كُفَرِينَ ﴿٥١﴾

Aur Us Shakhs Se Badhkar Kaun Gumraah Ho Sakta Hai, Jo Aise Ko Pukaare Jo Qiyaamat Tak Use Jawab Na De Sake Aur Unko Unke Pukaarne Ki Khabar Hi Na Ho Aur Jab Log Jama Kiye Jaaenge To Wo (buzurg jinhe’n pukaara gaya tha) Unke Dushman Ho Jaaenge Aur Unki Ibaadat Ka Inkaar Kar Denge. (Surah al-Ahqaaf 46: 5-6)

Ghaur farmaiye ke buzurg jis cheez ko ibaadat gar-daante² hue apni ibaadat karne waalo’n ke dushman ho rahe hain, wo ghairullah ki pukaar hi to hai.

¹ T: Apne aap ko behtar tasawwur karna, khud-pasandi, ghuroor, arrogance, self-conceit [RKT]

² T: (گُرْدانته) Tasleem karte, acknowledged, recognized [RSB]

Ghalat Fehmi: ‘مِنْ دُونِ اللَّهِ’ Mein Kaun Shaamil Hain:

Ambiya Ikram ﷺ aur Auliya-e-Azzaam ‘مِنْ دُونِ اللَّهِ’ mein daakhil nahi hain.

Balke ‘مِنْ دُونِ اللَّهِ’ sirf buth¹ daaqil hain.

Izaala:

Mushrikeen butho’n ki Pooja karte the. Ye buth yoonhi ghadee² hui soorate’n na thee’n aur na hi koi wahmi³ cheez ki tamseel the. Balke hamesha qaum ke dil mein intihaai mohabbat aur azmat paa jaane waali jaani pehchani shakhsiyaat ki shakle’n (tamaseel) thee’n.

Nuh عليه السلام ne jab apni qaum ko tauheed ki daawat di to qaum ne kaha:

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

Aur Unho’n Ne Kaha Hargiz Na Chodo Apne Maaboodo’n Ko Aur Na Chodo Wad, Sawaa’, Yaghooth, Yaqooq Aur Nasr Ko. (Surah Nuh 71: 23)

Abdullah bin Ibne Abbas رضي الله عنه farmate hain ke ye qaum-e-nuh ke nek mardo’n ke naam hain, jab wo mar gae to shaitan ne unki qaum ke dil mein khayaal daala ke jin muqamaat par ye auliyaAllah baitha karte the, waha’n unke buth banakar kahde kardo (taake unki yaad taaza rahe, wo unko poojte na the). Jab ye yadgaar banane waale faut ho ge to baad waalo’n ne un buzurgo’n ke butho’n ki ibaadat shuru kardi. (Sahih Bukhari: Kitab ut Tafseer: Surh Nuh: H4920)

Abdullah ibne Abbas رضي الله عنه se marwi hai ke Laa ek aadmi tha, jo haajiyo’n ke liye sattu gholta tha. (Sahih Bukhari: Kitab ut Tafseer: H4859)

In hawaalo’n se baat waazeh hai ke ye buth bhi saaliheen hi ke the aur mushrikeen butho’n ke rang mein saaliheen ki bandagi hi karte the. Ajeeb baat hai ke log jazbaat mein aakar waaqiaati cheezo’n ko bhi mehsoos karna chod dete hain. Isai, Isa عليه السلام aur Maryam عليه السلام ke buth aur tasaweer banakar unki bandagi ka izhaar karte hain. Kya wo har buth

¹ T: Idols [RSB]

² T: Banana, waza karna, jhooti baat ya jhoota qissa banana [RKT]

³ T: (وَبُيْمَى) Khayaali, qiyaasi, farzi [RKT]

aur tasweer ko poojenge? Hargiz nahi. Balke usko jisme unke nazdeek Isa ﷺ ka buth aur tasweer hone ki waazeh alaamat maujood ho aur wo unki tawajjo unke maabood ki taraf mabzool¹ kara raha ho. Isi liye Allah farmata hai:

إِنَّ الَّذِينَ كَذَّبُوا عَنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

Beshak Jin ko Tum Allah Ke Siwa Pukaarte Ho Wo Tumhari Tarah Ke Bande Hain, Unko Pukaar Kar Dekho Agar Tum Sacche Ho To Chaahiye Ke Wo Tum Ko Jawab Bhi De'n. (Surah al-Aaraaf 7: 194)

Allah Ta'ala ne Isa ﷺ aur unki waalida mohtarma Maryam ﷺ ko 'مِنْ دُونِ اللَّهِ' mein shaamil kiya:

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتُ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيْ الْهَيْنِ مِنْ دُونِ اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۖ

Aur Us Waqt Ko Bhi Yaad Karo Jab Allah Farmaega Aye Isa Ibne Maryam ﷺ Kya Tumne Logo'n Se Kaha Tha Ke Allah Ke Siwa Mujhe Aur Meri Waalida Ko Maabood Banalo. Wo Kahenge Ke Tu Paak Hai Main Aisi Baat Kaise Keh Sakta Hoo'n, Jiska Mujhe Kuch Haq Nahi. (Surah al-Maaida 5: 116)

Jab Isa ﷺ aur Maryam ﷺ 'مِنْ دُونِ اللَّهِ' mein daakhil hain to ye daawa ghalat hua ke Ambiya ﷺ aur Auliya 'مِنْ دُونِ اللَّهِ' nahi aur 'مِنْ دُونِ اللَّهِ' mein sirf buth shaamil hain.

Mazeed dekhiye Allah Ta'ala ne ulama, darwesho'n aur Isa ibne Maryam ﷺ ko 'مِنْ دُونِ اللَّهِ' mein shaamil kiya hai:

اتَّخِذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۚ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَإِلَهَ إِلَّا هُوَ ۖ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

Unho'n Ne Apne Ulama, Mashaaiikh Aur Maseeh Ibne Maryam ﷺ Ko Allah Ke Siwa Maabood Bana Liya, Halaanke Unko Ye Hukm Diya Gaya Tha Ke Allah Ke Siwa Kisi Ki Ibaadat Na Kare'n. Uske Siwa Koi Maabood Nahi Aur Wo Un Logo'n Ke Shareek Muqarrar Karne Se Paak Hai. (Surah

¹ T: (مَبْذُول) Mutawajje, maail, diverted [RKT]

Jab Ulama, Darwesh, aur Isa ﷺ 'مِنْ دُونِ اللَّهِ' mein daakhil hain to 'مِنْ دُونِ اللَّهِ' se sirf buth muraad nahi. Balke Allah Ta'ala ke alaawa har wo makhloq jiski Allah ke alaawa ibaadat ki jaae. Khwah wo us fe'l-e-qabeeh¹ se mukammal taur par baree ho'n, jaise Ambiya ﷺ, Malaaiika aur Saaliheen jaisi muqtadir² hastiyaa'n bhi 'مِنْ دُونِ اللَّهِ' mein shaamil hain. In jaleel-ul-qadar hastiyo'n ne khusoosan Ambiya ﷺ ne to apni tamaam tawanaaiya'n ek baat ko samjhane aur manwaane mein khapa dee'n, ke Allah ek hai aur ibaadat ka haq sirf usi ko pohonchta hai.

Ghalat Fehmi: 'مِنْ دُونِ اللَّهِ' Baatil Hain?

Ye haqiqat hai ke 'مِنْ دُونِ اللَّهِ' usooli taur par wo hote hain, jo sarasar baatil ho'n. Kyounke Allah Ta'ala ne saaf-saaf farmaya:

وَأَنْ مَّا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ

Aur Uske Siwa Jise Bhi Ye Pukaarte Hain, Wo Baatil Hai. (Surah al-Hajj 22: 62)

Kya Ambiya ﷺ aur AuliyaAllah baatil ho sakte hain?

Izaala (Jawab):

Is aayat mein butlaan jis baat ka ho raha hai, wo sifat-e-uloohiyat hai. Ke Allah ke siwa koi Ilaah nafa-o-nuqsaaan pohonchaane waala nahi hai. Chaahe wo Ambiya ﷺ-o-Auliya hi kyou na ho'n, yehi baat Allah Ta'ala ne youn bhi bayan farmai:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۝ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيِّنَ اٰرْبَابًا ۚ اِيٰمُرُكُمْ بِالْكَفْرِ بَعْدَ اِذْ اَنْتُمْ مُسْلِمُونَ ۝

Kisi Aadmi Ko Laayaq Nahi Ke Allah To Use Kitab, Hikmat Aur Nubuwwat

¹ T: (فِعْلٌ قَبِيحٌ) Naazeba kaam, bura kaam [RKT]

² T: (مُقْتَدِرٌ) Taaqatwar qawi, ikhtiyaar rakhne waala, saahib e iqtidaar/ikhtiyaar, mashoor [RKT]

Ataa Farmae Aur Wo Logo'n Se Kahe Ke Allah Ko Chodkar Mere Bande Ho Jaao, Balke (wo kahega) Tum Rabbani Ban Jaao, Kyounke Tum Kitab Padhte-padhate Rehte Ho! Aur Usko Ye Bhi Nahi Kehna Chaahiye Ke Tum Farishto'n Aur Nabiyo'n Ko Rabb Banalo. Bhala Jab Tum Musalman Ho Chuke Ho To Kya Use Laayaq Hai Ke Tumhe'n Kaafir Hone Ko Kahe. (Surah Aale Imran 3: 79-80)

Baat waazeh hai ke Allah ke alaawa wo nabiyo'n ke bande banna aur nabiyo'n ko Rabb banaana baatil hai. Na ke maazAllah Ambiya ﷺ, Malaaiqa aur Saaliheen baatil bande hain. Aise qaul ke tasawwur se bhi ek muslim kaanp uthta hai.

Ghalat Fehmi: Mo'jizaat Aur Karamaat Ki Haqiqat:

Allah Ta'ala ne apne nabiyo'n ko badi shaan ataa farmai, Isa ﷺ Allah ke hukm se mitti ke parinde ko phoonk maar kar parinda bana lete the. Madar-zaad andhe aur bars waale ko shifa dete the. Aur murdo'n ko Allah ke izn se zinda karte the. Yusuf ﷺ ke kurta se Yaqoob ﷺ ki aankhe'n raushan ho gae'n. Rasool Allah ﷺ ki dua se Jaabir ﷺ ke baagh ki khajooro'n mein izaafa hua. Ek saa'¹ jo Sahaba ﷺ ki kaseer jamat ke liye kaafi ho gaya. Aap ﷺ ke luaab-e-dahan² ki barkat se Syedna Ali ﷺ ki aankhe'n theek ho gae'n. Aapke haath ki barkat se tooti hui pindli theek hui, lihaaza Rasool Allah ﷺ ko imdaad ke liye pukaara ja sakta hai.

Izaala (Jawab):

Ahle Sunnat, Ambiya ﷺ ke mo'jizaat aur AuliyaAllah ki karamaat ke qaayal hain.

Lekin yaad rakhiye mo'jizaat-o-karamaat is baat ka suboot to zaroor hain ke Allah Ta'ala ki qudrat-e-kaamila ke saamne koi amr bhi muhaal nahi hai. Magar unse qanoon akhaz karna baatil hai. Balke ye hai hi aam qanoon mein muhaal shae ka wujood-pazeer hona.

¹ T: (صاع) Ek wazan ya paimaana jo taqreeban saadhe-teen (3 ½) ser aur baaz ke nazdeek teen (3) ser ek (1) chataak ya 234 tole ke baraabar hota hai, jau ya gandum naapne ka paimaana [RKT]

² T: (لُعَاب دِهْن) Thook, raal [RKT]

Meraj Rasool Allah ﷺ ka mo'jiza hai. Meraj par Aap ﷺ Ambiya ﷺ se masjid-e-aqsa mein mile. Phir aasmaano par mile, Musa عليه السلام ne aapko baar-baar Allah Ta'ala ki taraf bhejkar 50 namazo'n se takhfeef karwakar 5 namaze'n muqarrar karwaee'n. Aap ﷺ ne jannat mein Bilal رضي الله عنه ko jootiyo'n samet chalte hue dekha. Ye sab mo'jizaat hain, jo Allah Ta'ala ki qudrat ka izhaar hain. Sitam ye ke mo'jizaat-o-karamaat ko qanoon bana liya jaata hai.

Musa عليه السلام aur Muhammad ﷺ ke mukalamaat ko buniyaad banakar ye qanoon saabit kiya jaata hai. Ke murde zindo'n ki madad karte hain. Ambiya ﷺ ka masjid-e-aqsa mein Rasool Allah ﷺ ki imaamat mein namaz adaa karne ke mo'jize ko Ambiya Ikram ﷺ ki dunyawī hayaat par daleel banaya jaata hai. Meraj ki raat Rasool Allah ﷺ ne dekha ke Musa عليه السلام qabr mein namaz padh rahe hain, isse ye qanoon akhaz kiya jaata hai ke nabi qabro'n mein zinda hain, mo'jizaat choonke Allah Ta'ala ki qudrat ka izhaar hain. Lihaaza wo qanoon nahi ban sakte.

Mo'jiza dikhana sirf Allah ke ikhtiyar mein hai, rasoolo'n ke ikhtiyar mein nahi. Ye to sirf unke hatho'n zaahir hota hai, Allah Ta'ala farmata hai:

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ

Aur Kisi Rasool Ke Ikhtiyaar Mein Ye Nahi Ke Allah Ke Hukm Ke Baghair Koi Nishani Laae. (Surah ar-Raad 13: 38)

Rasool Allah ﷺ se kuffar ne kuch mo'jizaat dikhane ka mutaalba kiya:

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۖ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ تَحْتِهَا نَاقُورٌ ۚ وَعَنْبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ۖ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ۚ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَنْزِيلٌ فِي السَّمَاءِ ۚ وَلَنْ نُؤْمِنَ لِرُقَيْبِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرؤه ۚ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۚ

Aur Kehne Lage Ham Aap Par Imaan Nahi Laaenge, Hatta Ke Aap:

① Hamare liye zameen se chashma jaari kar de'n, ② Ya aapke paas khajooro'n aur angooro'n ka koi baagh ho, jiske andar aap nehre'n baha de'n. ③ Ya jaisa ke aap kehte hain ke aasmaan ke tukde la giraae'n. ④ Ya Allah aur farishto'n ko hamare saamne le aae'n. ⑤ Ya aapka makaan

sone ka ban jaae. ⑥ Ya aap aasmaan par chadh jaae'n aur ham aapke chadhne ko bhi nahi maanenge, jab tak aap hamare liye kitab na laae, jise ham padh bhi le'n. (Aye Rasool ﷺ) Aap Keh Deejiye Ke Mera Rabb Paak Hai (ye sab kaam kar sakta hai) Main To Sirf Ek Paeghaam Pohonchane Waala Insaan Hoo'n. (Surah ar-Raad 13: 38)

In aayaat se waazeh hai ke mo'jizaat dikhana bashar aur rasool ﷺ ke ikhtiyaar mein nahi. Iski waazeh misaal Musa ﷺ ka mo'jiza hai, jab Allah Ta'ala ne farmaya:

وَأَن آتِيَ عَصَاكَ فُلِمَّا رَاها تَهْتَزُّ كَأَنَّها جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ
 Aur Ye Apni Laathi Daal Do. Jab (Musa ne laathi ko) Dekha Ke Wo Harkat Kar Rahi Hai, Goya Saanp Ho To Peeth Pher Kar Chal Diye Aur Peeche Mudkar Bhi Na Dekha. Aye Musa Aage Aao Aur Daro Mat To Aman Paane Waalo'n Mein Se Ho. (Surah al-Qasas 28: 31)

Musa ﷺ ka laathi ke saanp banne par dar mehsoos karna waazeh karta hai ke mo'jizaat Ambiya ﷺ ke ikhtiyaar mein nahi hain. Phir karamaat-e-AuliyaAllah ke ikhtiyaar mein kaise ho sakti hain.

In dalaael se saabit hua ke mo'jizaat Allah ki qudrat ka izhaar hain. Qanoon nahi ban sakte yaqiqnan kisi kuwaari ke bin-biyaahe baccha paeda na hoga. Aur na hi kisi ghair shadi-shuda aurat ko baccha paeda hone ki shakl mein Maryam ﷺ ke waaqia se daleel pakadne ki ijaazat hai. Kyounke Isa ﷺ ki paedaaish mo'jiza hai, qanoon nahi.

Yehi wajah hai ke Allah Ta'ala aur uske rasool ﷺ ne murdo'n se istighaasa (madad talab karna) ki taaleem nahi di, balke Imam-ul-Ambiya Muhammad ur Rasool Allah ﷺ se Allah Ta'ala ne elaan karwaya.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ.

Kehdo Main Tumse Nahi Kehta Ke Mere Paas Allah Ke Khazane Hain. (Surah al-Anaam 6: 50)

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ.

Kehdo Main To Apne Liye Nafa-o-Nuqsaan Ka Kuch Bhi Ikhtiyaar Nahi Rakhta, Magar Jitna Allah Chaahe. (Surah Yunus 10: 49)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

Kehdo Ke Main Tumhare Liye Nafa-o-Nuqsaan Ka Ikhtiyaar Nahi Rakhta.
(Surah al-Jinn 72: 21)

Jab afzal-ul-bashar, imam-ul-ambiya Muhammad ur Rasool Allah ﷺ apne liye aur doosro'n ke liye nafa-o-nuqsaan ka ikhtiyaar nahi rakhte, to phir Allah qaadir-e-mutlaq ke alaawa kisi aur ko imdaad ke liye kaise pukara ja sakta hai?

Rasool Allah ﷺ ka mo'jiza tha ke baar-baar paani mein, khane mein aur phalo'n mein ghair-maamooli barkat hui, magar qanoon ye hai ke aapne faaqe se pet par patthar baandhe. Baaz auqaat Sahaba Kiraam رضي الله عنهم saara din sirf ek khajoor par guzaara karte rahe.

Mo'jiza ye hai ke shab-e-meraj mein ek hi raat mein aapne Makkah se Bait-ul-Muqaddas ka safar kiya, phir saato'n aasmaano'n par gae, Jannat ki sair ki aur jahannam ki haulnaakiyo'n ka nazaara kiya aur doosri taraf qanoon ye hai ke hijrat ke safar mein 3 din 1 ghar mein chupna pada. Jang-e-Tabuk ke safar mein garmi ka mausam, garam zameen, sawariyo'n ki kami aur safar ki mushkilaat khud Rasool Allah ﷺ aur Sahaba Kiraam رضي الله عنهم ne bardasht kee'n.

Yehi wajah hai ke mo'jizaat ki buniyad par kisi sahabi ne Ambiya ﷺ aur AuliyaAllah ko mushkilaat mein imdaad ke liye nahi pukaara. Kyoune Nabi-e-Rahmat ﷺ ne unhe'n aisa karne ki taaleem nahi di thi. Balke Aap ne Abdullah رضي الله عنه bin Abbas رضي الله عنه se farmaya:

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ..

"Jab tu sawal kare tu Allah se sawa kar aur jab madad maange tu Allah se madad maang". (Tirmizi: H2516; MA: V1 P293 H2669; Al Mustadrak lil Haakim)

Ghalat Fehmi: Karamaat-e-Ahle Hadees Aur Uska Jawab:

Maulna Abdul Majeed Sohdarwi ne Karamaat-e-Ahle Hadees naami kitab likhi. Jisme baaz ulama-e-ahle hadees ki karamaat darj ki hain. Sirf do (2) mulaahaza farmae'n:

① Sardar Jalauddin ki aulaad na hoti thi. Ek baar use pata chala ke

Ferozpur shahr mein ek mastaana hai, jo majzoob hai aur bilkul nang dhadang rehta hai, wo uske paas gaya aur usse beta maanga. Majzoob bola: *“Naalayaq agar beta lena hai to Lakhoki ja”*. Sardar Jalauddin ne dil mein kaha ke waha’n to sab wahabi hi wahabi hain, bhala waha’n beta kaise milega? Majzoob ne kaha: *“Naalayaq jaata nahi? Tujhe beta yaha’n se nahi, balke waha’n se milega”*. Sardar us mastana ke irshad par Lakhoki pohoncha aur Ahle Hadees buzurg Abdur Rahman Lakhwi ko saara waaqia bayan kiya. Abdur Rahman saahab ne kaha: *“Main tere liye dua to kar deta hoon, magar tu munkir-e-quran hai, teri 7 biwiya’n hain, jabke quran ne 4 se ziyaada ki ijaazat nahi di, teen (3) ko yaha’n talaq de”*. To.... Phir aapne dua farmai. Agle hi saal uske yaha’n farzand hua. (Karamaat-e-Ahle Hadees az Abdul Majeed Sahodharwi: P66)

② Ek baar Qila Miya’n Singh mein ek hajjaam Maulana Ghulam Rasool ﷺ ki hajamat bana raha tha, ke usne ye shikyat ki: *“Huzoor mera beta kai saal se bahar gaya hua hai. Jiska hame’n kuch pata nahi ke kaha’n hai. Zinda hai ke mar gaya hai! bas ye ek hi beta tha, uski fikr mein ham to mare ja rahe hain”*. Aap thodi der khamosh rahe, phir farmaya: *“Miyaa’n wo to ghar baetha hai aur khaa raha hai, jaao jaake beshak dekhlo”*. Hajjaam ghar gaya to sach-much beta aaya hua tha aur khana khaa raha tha. Bete se maajra poocha to usne kaha ke: *“Abhi-abhi main Sakhar, Sindh mein tha, maaloom nahi mujhe kya hua aur kyon-kar tarfa-tul-aen¹ main yaha’n pohonch gaya”*. (Karamaat-e-Ahle Hadees az Abdul Majeed Sahodharwi: P70)

Jab Ahle Hadees buzurgo’n ke tasarruf ka ye haal hai to Ali ﷺ aur Rasool Allah ﷺ ka tasarruf to yaqinan unse bahut ziyaada hai. Phir unhe’n mushkilaat mein pukaarna jaaiz kyon nahi?

Isi tarah Maulwi Shah Ismail Shaheed apne peer Syed Ahmad Barelwi ki bartari saabit karne ke liye apni kitab Siraat-e-Mustaqeem mein ek karamat youn bayan karte hain: *“Hazrat Ghaus us Saqlain aur Hazrat Khwaja Bahauddin Naqshband ki rooho’n ke darmiyan ek mahine tak is baat par jhagda chalta raha ke dono mein kaun Syed Ahmad Barelwi ko*

¹ T: (طَرَفَةُ الْعَيْنِ) Ek (1) baar palak ka jhapkaana, zara si der mein [RKT]

roohani tarbiyat ke liye apni kafaalat¹ mein le. Dono buzurgo'n ki rooho'n mein se har ek rooh ka israar tha ke wo tanha meri nigraani mein irfan-o-sulook ki manzil tae kare".

"Aakhir kaar ek mahine ki aawezish ke baad is baat par dono mein musalahat² hui ke mushtarik taur par dono ye khidmaat anjaam denge. Chunache ek din dono hazrat ki roohe'n un par jalwah-gar huee'n aur poori quwwat ke saath thodi der tak un par ifraan-o-tawajjo ka aks daala. Yaha'n tak ke utne hi waqfe mein unhe'n dono silsilo'n ki nisbate'n haasil ho gae'n". (Siraat-e-Mustaqeem (Farsi): P166)

Is qisse ki sehat tasleem karne ki soorat mein kai sawalaat zehen ki sath par ubharte hain:

Awwalan: Ye ke Maulwi Ismail Dahelwi ko *Taqwiyatul Imaan* ke mutabiq jab Allah ki ataa se bhi kisi mein ghaib-daani ki quwwat nahi hai, to Hazrat Ghaus us Saqlain aur Hazrat Khwaja Naqshbandi ki arwaah taiyyibaat ko kyonke khabar ho gai ke Hindustan mein Syed Ahmad Barelwi naami ek shakhs Allah ka muqarrab banda hai, jiski roohani tarbiyat ya ezaaz is qaabil hai ke uski taraf sabqat ki jaae.

Saniyan: Ye ke waaqia haaza aalam-e-shahadat ka nahi, balke sar-ta-sar aalam-e-ghaib ka hai. Is liye Maulwi Ismail Dahelwi jo is waaqia ke khud raawi hain, unhe'n kyonkar ilm hua ke Syed Ahmad Barelwi ki kafaalat-o-tarbiyat ke liye un dono buzurgo'n ki roohe'n ek mahine tak aapas mein jhagadti rahee'n aur bil-aakhir is baat par musalahat hui ke dono mushtarik taur par apni kafaalat mein le'n.

Saalisan: Ye ke Maulwi Ismail Dahelwi ki *Taqwiyat-ul-Imaan* ke mutabiq jab Allah ke siwa saare Amibya ﷺ-o-Auliya bhi aajiz-o-be-ikhtiyaar hain to wafaat ke baad Hazrat-ul-Wara aur Khwaja Naqshband ka ye azeem tasarruf kyon-kar samajh mein aasakta hai ke wo dono buzurg Baghdad se seedhe Hindustan ke us qasbe mein tashreef laae, jahan Syed Ahmad Saahab Barelwi muqem the aur unke hujre mein pohonch kar chashm-

¹ T: (كفالت) Apne zimme koi baar ya kaam lena, zimmedaari, naan o nafqa, kharch ka zimmedaar hona [RKT]

² T: (مُصَالَحَت) Baahami sulah-safaai, aapas mein sulah karna [RKT]

e-zadan¹ mein unhe'n baatini-o-irfaani daulat se maala-maal kar diya.

Neez waaqia ke andaaz-e-bayan se pata chalta hai ke ye baate'n khwaab ki nahi, balke aalam-e-bedaari ki hain. Is liye ab waaqia ki tasdeeq us waqt tak mumkin nahi hai jab tak ke *Taqwiyat-ul-Imaan* ke mauqif se hat kar auliya kiraam ke haq mein ghaibi idraak aur qudrat-o-ikhtiyaar ke aqide ki sehat ko tasleem na kiya jaae. (Zalzala az Arshad-ul-Qaadri)

Izaala (Jawab):

Aksar Barelwi aur Deobandi ulama apne mauqif ko saabit karne ke liye baaz Ahle Hadees ulama ki tehreero'n se daleel pakadte hain aur wo saabit karte hain ke choonke ye ahle hadees ulama bhi unhi aqaaid ka izhaar karte hain to yehi sahih nazariyaat hain. Is liye is ghalat fehmi ka tafseeli jawab zaroori hai.

① Ye sirf Allah Ta'ala ka hi haq hai ke wo logo'n ki infiraadi aur ijtimaii zindagi guzarne ka tariqa, yaane deen naazil kare. Kyouнке halaal-o-haraam ka taayyun² karna aur deen-saazi³ usi ka haq hai, isi liye haqiqi itaa-at sirf Allah Ta'ala hi ke liye hai. Allah Ta'ala ka hukm hai:

إِتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۖ

Logo Tumhare Rabb Ki Taraf Se Jo Naazil Hua Hai, Uski Paerawi Karo Aur Uske Alaawa Auliya Ki Paerawi Na Karo. (Surah al-Aaraaf 7: 3)

Allah Ta'ala ne Muhammad bin Abdullah ﷺ ko risaalat ke saath makhsoos farma ke aap par apni kitab naazil farmai aur irshad farmaya:

أَلَيْسَ لَكُم دِينُكُمْ وَآتَمَنْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۖ

(Aye musulmano) Aaj Ke Din Maine Tumhare Liye Tumhare Deen Ko Mukammal Kar Diya Hai, Tum Par Apni Nemat Ko Poora Kar Diya Hai Aur Tumhare Liye Islam Ko (bataur-e) Deen Pasand Kiya. (Surah al-Maaida 5: 3)

Ye aayat 9 Dhul Hijja 10hijri mein Maidan-e-Arfaat mein naazil hui. Iske naazil hone ke 3 maah baad Rasool Allah ﷺ ye kaamil aur akmal deen

¹ T: Palk maarne ka waqfa, lamha-bhar, zara si der, bohot maamooli waqfa [RKT]

² T: (تَعْيُن) Taqarrur, tashakhhkhus, muaiyyan karna, mehdood karna, makhsoos karna [RKT]

³ T: (دين سازی) Deen mein nae tariqa/aqide ejaad karna jo Quran-o-Sunnat se saabit na ho'n [RSB]

ummat ko sonp kar rafeeq-e-aala se ja mile aur ummat ko wasiyyat farma gae: *“Main tumhare andar aisi do (2) cheeze’n chode ja raha hoon ke jab tak tum unhe’n mazbooti se pakde rahoge, hargiz gumrah nahi hoge. Yaane Allah ki kitab aur uske Nabi ﷺ ki sunnat”*. (Bayhaqi; Muwatta Imam Maalik)

Aur sirf Muhammad ﷺ hi wo shakhsiyat hain, jo deeni umoor mein apni marzi se koi baat nahi kehte, jo baat bhi kehte hain wo Allah Ta’ala ke hukm ke mutabiq hoti hai.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

Aur Ye Khwahish-e-Nafs Ki Bina Par Mu’n Se Koi Baat Nahi Nikaalte. Ye To Allah Ka Hukm Hai, Jo Unki Taraf Wahee Kiya Jaata Hai. (Surah an-Najam 53: 3-4)

Isi liye farmaya:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ

Jisne Rasool Allah ﷺ Ki Itaa-at Ki, Pas Tehqeeq Usne Allah Ki Itaa-at Ki. (Surah an-Nisa 4: 80)

Yehi wajah hai ke deeni umoor mein faisla-kun haisiyat Allah Ta’ala aur uske Rasool ﷺ ko haasil hai:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ

Pas Agar Kisi Baat Mein Tum Mein Ikhtilaaf Waaqe Ho To, Agar Tum Allah Aur Aakhirat Par Imaan Rakhte Ho To Allah Aur Uske Rasool Ki Taraf Rujoo Karo. (Surah an-Nisa 4: 59)

Maaloom hua islam Allah Ta’ala aur uske Rasool ﷺ ki paerawi ka naam hai. Rasool Allah ﷺ ne Sahaba Kiraam ؓ ko islam ki taaleem di. Yaane Sahaba Kiraam ؓ aapke *“ba-raah-e-raast”* tarbiyat-yaafat the. Lihaaza Sahaba ؓ meyaari musalman the. Sahaba Kiraam ؓ se *“aqwaal-o-af-aal-e-Rasool ﷺ”* taabaheen ne akhaz kiye aur mohaddiseen ne unko jama kiya. Ye tamaam adwaar islam ke urooj ke adwaar hain. Rasool Allah ﷺ ne unhe’n behtareen zamane qaraar diye. Salaf-o-Saaliheen aur Sahaba Kiraam ؓ ke tareeq aur manhaj se wohi shakhs inkaar kar sakta hai, jo Quran-e-Majeed ki man-maani tafseer karna chahta hai. Sahaba ؓ,

Taabaeen, Aimm-e-Deen aur Aimm-e-Hadees ﷺ usi raah par chale aur us raah par chalne waale har daur mein maujood rahe hain. Tareekh-e-islam ke mutaala-a se hame'n maaloom hota hai ke us raah par chalne waale shirk-o-bidat aur uske mazaahir aur rusoom par nakeer karte rahe hain. Aqida ki islaah karte hain, aur shirk-o-bidat ke taareek ghaar se logo'n ko nikalne ki koshish karte rahe hain. Lihaaza quran-o-sunnat aur salaf-o-saaliheen ke raaste ke ulat shirk-o-bidat par mushtamil nazariyaat ham qubool nahi kar sakte, chaahe wo kisi bhi aalim ne bayan kiye ho'n. Wo aalim na masoom hai aur na hamare liye hujjat hai.

② Pak-o-Hind mein jin logo'n ne islaah ka kaam kiya aur us mahol mein hadees ki ehmiyat aur taqleed ke radd par mehnat ki, bad-qismati se wo log tasawwuf ke fitne ko na samajh sake aur tasawwuf ka asar un mein maujood raha. Is baat ka izhaar Ustad Mohtaram Professor Haafiz Muhammad Abdullah ﷺ Khateeb Jamia Masjid Ahle Hadees Bahawalpur ne ek khutba-e-juma mein youn farmaya: *“Shayad hi Hindustan mein koi aalim aisa ho kya Ahle Hadees kya Deobandi aur kya barelwi! Jin ulama ko is tasawwur ki taaseer na lagi ho. Thoda bahut us tasawwuf ka rang zaroor hota hai. Halaanke tasawwuf is qadar khatarnaak cheez hai, jitna nuqsan islam ko in soofiyo'n ne pohonchya hai. Is tasawwuf ke chakkar mein jitne musalman barbaad hue hain, jitna islam ke andar iske zariye paleedi shaamil hui, utna kisi cheez ne bhi islam ko barbaad nahi kiya. Miya'n Nazeer Hussain aur unke shagird sab tasawwuf ke qaayal the. Koi Wahdat-ul-Wujood ka shikaar hai aur koi Wahdat-ush-Shuhood ka. Shah Abdul Aziz Dehelwi jinho'n ne hadees ki bahut khidmat ki. Soofiyo'n ke buniyad aqide Wahad-ul-Wujood ka shikaar hain. Ye 'hama-ausat' ka aqida 'jidhar dekhta hoon idhar tu hi tu hai'. Ye Wahdat-ul-Wujood khaalisatan kufr ka aqida hai, aisa ganda aqida hai jiski intiha nahi, jin ulama ne thoda sa soocha aur unhe'n hama-ausat ka aqida kufr nazar na aaya, unho'n ne thodi si tarmeem ki. Kyounke ye bade-bade buzurgo'n ka aqida tha. Unho'n ne use Wahdat-ush-Shuhood mein tabdeel kar diya. Hama-ausat nahi hama-az-ausat. Wahdat-ul-Wujood ka inkaar nahi karte, kyonke bade-bade logo'n ka aqida hai, usko narm karte hain. Taake uski hiddat¹ aur shiddat kam ho*

¹ T: (جَدَّت) Shiddat, garmi ki shiddat, garmi, haraarat, tapish, severity or degree of heat [RKT]

jaae. Halaanke dono nazariyaat kufr hi kufr hain”.

“Shah Ismail Dahelwi ki Taqwiyaat-ul-Imaan tauheed ki badi meyaari kitab hai, lekin apne us mahool mein jis mein wo palhe badhe, kyouнке tasawwuf ka chakkar tha. Chunache Siraat-e-Mustaqeem mein wo wo khichpee’n¹ maari hain ke padhkar haeraani hoti hai. Ke kya ye Shah Ismail ki kitab hai? Aisa aadmi kabhi musalman ho sakta hai”. (Khutba-e-Juma)

Dr. Muhammad Luqman Salafi hafizahullah ki nazar-e-saani se shaaya-shuda Dr. Abu Adnan Sohel ki kitab *“Islam Mein Bidat-o-Zalaalat Ke Moharrikaat”* mein Shah Waliullah ke baare mein likhte hain: *“Shah Waliullah Sahab ki kitab Anfaas-ul-Aarifeen mein tasawwuf ki deegar kitabo’n ki tarah har tarah ki ratb-o-yaabis² baate’n paai jaati hain. Jaise kashf-o-karamaat, ajeeb-o-ghareeb waaqiaat, ghairullah ko sajde, Allah ka mushaahada, balke usse jismani istisaa³, qubooliyat, urs, qawwali, khatm-e-khwajagaan, jannat ki basharat, apni baat manwaane ke liye Allah ke saamne machal jaana aur usse apni baat manwa lena, balke Allah Ta’ala ke faisla ko badalwa daalna. Nabi-e-Kareem ﷺ ka majliso’n mein tashreef lana, Allah tak pohonch jaane ke baad ibadaat ki zaroorat baaqi na rehna waghaira. Is tarah ki tamaam cheeze’n us kitab mein bhi paai jaati hain. Us kitab mein ye bhi baat maujood hai ke buzurgo’n ki qabro’n se sab kuch haasil ho jaata hai. Aisi soorat mein jo log Shah Waliullah Sahab se nisbat aur taalluq rakhte hain aur unke nazariyaat-e-tasawwuf ke qaayal hain, wo barelwi maktab-e-fikr ki bil-ujbiyo’n⁴ aur buzurgo’n ki qabro’n par hone waale shirk-o-bidaat ke hangaamo’n par jo shor-o-ghoo-ghaa machaate hain, ya uska rona rote hain, wo mahez dikhawa aur magarmach ke aansu hain”.* (P272)

Shah Ismail ke mutaalliq likhte hain:

① Taajjub-khez baat to ye hai ke Maulana Ismail Shaheed jaisa tauheed ka alambardar bhi jab tasawwuf ke kooche mein gum hota hai to apne

¹ T: Tazaad o ikhtilaaf [RSB]

² T: (زُطْب و يَابِس) Bura-bhala, nek o bad, bura, nadir, pur-aeb [RKT]

³ T: (إِئْتِصَال) Qurb, nazdeeki, milna [RKT]

⁴ T: (بِلْ عُجْبِي) Balke hairat-angez baat ye hai ke [RSB]

saare aqaad aur sharai ahkaam-o-nusoos ki khilaf warzi karta hua kahee'n se kahee'n pohonch jaata hai. (P285)

② Taajjub-khez baat to ye hai ke jab yehi Maulana Ismail Shaheed tasawwuf par qalam uthate hain to shayad un par aisi mahwiyat¹ ka aalam taari ho jaata hai ke wo quran-o-hadees ki sareeh nusoos aur khud apni tehreero'n ko bhookar kahee'n se kahee'n pohonch jaate hain. Mulaahaza farmaiye, "*Siraat-e-Mustaqeem*" mein wo likhte hain: "*Inaayat-e-ghaibiya usko chunkar apna khaas chela bana leti hai, jis tarah baa-iqtedaar baadshah apne baaz farmabardaro'n ko tamaam riaaya se mumtaaz karke apne liye chun lete hain aur usko "chela-e-khaas" se mulaqqab karte hain. Pas jis tarah chela-e-khaas ko apne aaqa ke samaan mein tasarruf ki ijaazat hoti hain, yaha'n tak ke wo apne aaqa ki tamaam sultanat ko apni sultanat keh deta hai. Isi tarah ye buland martaba-o-manaasib waale (yaane auliya-e-kaamileen) majaan-e-mutlaq hote hain. Aalam-e-misaal-o-shahadat mein tasarruf karne ke liye*". (P285)

Aam taur par "*Auliya*" ke baare mein ye khayal paaya jaata hai ke unhe'n sirf "*Aalam-e-Shahadat*" yaane is duniya mein, jise ham sar ki aankho'n se dekh rahe hain tasarruf karne ki qudrat haasil hai. Lekin Maulana Ismail Shaheed ke is bayan se ye inkishaaf hua ke auliya ke zer-e-iqtedaar aalam misaal bhi hai, yaane wo ghair-marai² aalam jo duniya aur aakhriat ke darmiyan hai. (Islam Mein Bidat-o-Zalaalat Ke Muharrakaat: P255)

Janab Abdul Majeed Sahab editor *Akhbaar Ahle Hadees*, *Sohadra* Shah Ismail aur Muhammad bin Abdul Wahhab رحمۃ اللہ علیہ ka muwaazna karte hain, mehsoos youn hota hai ke Janab Abdul Majeed Sahab ne *Mansab-e-Imaat* aur *Siraat-e-Mustaqeem* padhi hi nahi hain. Mulaahaza farmae'n.

Likhte hain: "***Kya Syed Ahmad Ahle Hadees The?***"

"Ab yaha'n sawal paeda hota hai ke aaya Syed Ahmad Raee Bareilwi aur Shah Ismail Shahdeed Ahle Hadees the. Ya yoonhi unko ahle

¹ T: (مَحْوِيَّت) Gehri soch mein hona, mahv hona, khayaal mein gum hona [RKT]

² T: (غَيْر مَرَائِي) Jo aankho'n se dikhaai na de [RKT]

hadees samjha gaya hai. Misaal mashoor hai ke darakht apne phal se pehchana jaata hai aur ye sahih hai ke darakht apne phal se pehchana jaata hai to har shakhs bhi apne aqaaid aur aamaal se hi pehchana ja sakta hai. Is silsila mein Shah Shaheed ki tasnifaat “Tanweer-ul-Aenain Fee Isbaat Raful Yadain, Al Eezaah-ul-Haq as-Sareeh, Mansab-e-Imamat, Siraat-e-Mustaqeem” dekh lejiye ke ye kya keh rahi hain. Uske baad unke mawaaz-e-hasana mein shirk-o-bidat ki tardeed ka pehlu itna numaya’n hai ke Muhammad bin Abdul Wahhab رَحْمَةُ اللهِ عَلَيْه ki taqreer mein bhi utna numaaya na hoga”. (Haqqaniyat Maslak-e-Ahle Hadees: Hissa Awwal P76, Abu Muawiyah Abdur Rahman Muneer Rajuwalwi)

Siraat-e-Mustaqeem mein faut-shuda buzurgo’n ki rooho’n se mulaqaat aur lauh-e-mahfooz se kisi baat ki daryaaft ka tariqa likha hai, sochiye kya ye baat bhi quran-o-sunnat se saabit ki ja sakti hai? Mulaahaza farmae’n: *“Aasmaano ke haalaat ke inkishaaf, mulaqaat-e-arwaah-o-malaika, bahisht-o-dozakh ki sair, us muqaam ke haqaaiq ki ittela, us jagah ke makano’n ki daryaaft aur lauh-e-mahfooz se kisi amr ke inkishaaf ke liye ‘يا حي يا قيوم’ ‘Ya Haiyyu Ya Qaiyyum’ ka zikr kiya jaata hai”.* (Siraat-e-Mustaqeem: P225)

Isi liye Shaikh Abdul Aziz Nooristani Saahab Mohtamim Jamia al Athariya, Atharabad, Peshawar ek khat mein likhte hain: *“Jabse shariyat-e-mutahhara mein tasawwuf-o-sulook ko jagah di gai, us waqt se soofiyat ne bade-bade akabireen-e-ummat ke sharai hosh-o-hawaas muzmahi¹ karke ghair shuoori taur par shariyat ke jaadah-e-mustaqeem se hata diya. Main marwajja tasawwuf-o-sulook ko bil-khusoos turq-e-arba ko jo Pak-o-Hind aur Afghanistan mein murawwaj hain, shariyat-e-mutahhara ke liye sim-e-qaatil² samajhta hoon”.*

③ Shaitan ne hamesha insaan ko tabaah karne ke liye auliyaAllah se mohabbat ka rukh andhi aqidat ki taraf modne ki koshish ki hai, jaisa ke qaum-e-nuh mein Wad, Sawaa’, Yaghooth, Yadooq aur Nasr auliyaAllah the aur Allah ne unke taqwa ki bina par unhe’n logo’n ka mehboob bana diya. Lekin shaitan un auliyaAllah ko aadh banakar unse mohabbat mein

¹ T: (مُضْمَل) Sust, thaka-maanda, thaka hua [RKT]

² T: Fauri halaak karne waala zeher [RSB]

ghuluv karne waalo'n ko gumrah karne mein kaamyab ho gaya. Shaitan ke us waar se bachne ke liye Allah Ta'ala ne hamari nazariyati mashq youn karwaai ke Surah al-Anaam mein jaleel-ul-qadar ambiya ka zikr kiya. Ibrahim, Ishaq, Yaqoob, Nuh, Sulaiman, Ayyub, Yusuf, Musa, Haroon, Zakariya, Yahya, Isa, Iliyaas, Ismail, Yasee', Yunus, aur Lut ؑ ka tazkirah farmaya aur unki taareef ki aur qanoon ki intihaai baala-dasti youn bayan kardi: 'وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ'

Aur Agar Ye Log Bhi Irtikaab-e-Shrik Kar Baith-Te To Jo Amaal Ye Karte The, Sab Zaaya Ho Jaate. (Surah al-Anaam 6: 88)

Isi tarah Muhammad Rasool Allah ﷺ ko wahee farmai:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ٥٥

Yaqinan Teri Taraf Aur Tujhse Pehle (ke tamaam nabiyo'n) Ki Taraf Wahee Ki Gai Hai Ke Agar Tumne Shirk Kiya To Bila-shubha Tumhara Amal Zaaya Ho Jaaega Aur Yaqinan Tum Ziyakaaro'n Mein Se Ho Jaaoge. (Surah az-Zumar 39: 65)

Sabaai fitna jo Syedna Usman ؓ ki shahadat ka baais bana, usne Ali ؓ ke saath musalmano ki mohabbat ko ghuluv mein badal kar bahut sa jhoot aur bad-aqeedgi islam mein daakhil karne ki koshish ki. Chunache ek dafa Ibne Abbas ؓ se kisi ne chand masle pooche to aapne Ali ؓ ke faisle mangwaae, un faislo'n ko padhkar Ibne Abbas ؓ farmane lage ke Ali ؓ ne ye faisle nahi kiye. Agar wo aisa karte to bhatak jaate. (Muqaddama Sahih Muslim)

Ghaur farmaiye, Ibne Abbas ؓ ne aisa kyon kaha, kya ye kaafi na tha ke wo kehte ke Ali ؓ ne ye faisle nahi kiye... Nahi-nahi! Ibne Abbas ؓ jo mufassir-e-quran hain, Nabi-e-Kareem ﷺ ke sohbat yaafta hain, ghaaliban unho'n ne aisa is liye kaha ke jo Ali ؓ se Allah ki tarah mohabbat karne lag gaya hai, wo sunle ke Ali ؓ bhi Allah ki makhloq hain. Ba-farz-e-mohaal agar Ali ؓ bhi Allah ki nafarmani karte to wo bhi gumrah ho jaate, nafarmani unke liye bhi farmabardaari nahi kehelwa sakti.

Lihaaza ham aqida-e-shirk ke haamileen ko ye kehna zaroori samajhte hain ke tum un ulama ki tehriraat ko shirk ki daleel nahi bana sakte. Allah

ka qanoon hai ke agar un ulama ne bhi aqida-e-shirk apnaaya aur tauba na ki to qiyaamat ke din unke amaal bhi unke kaam na aaenge.

Ghalat Fehmi: Kya Ahle Tauheed Allah Ke Rasool ﷺ Ko Aam Aadmi Ke Baraabar Kehte Hain?

Ghazab khuda ka ke, ek aadmi aur Allah ke Nabi ﷺ ko ek muqaam par laa-khada karna kis qadar sitam-zarfi¹ hai. Agar main kisi ki madad nahi kar sakta, agar main kisi ki haajat-rawaai nahi kar sakta, to kya ye laazim hai ke koi doosra bhi usi tarah ka hoga? Hargiz nahi, Allah Ta'ala ne apne bando'n ko bade muqamaat ataa farmae hain. (Dr. Usmani Ka Ilmi Muhaasaba: P40)

Izaala (Jawab):

Ye ifтира hai, ke ahle tauheed aam aadmi aur Allah Ke Rasool ﷺ ko ek muqaam par la-khada karte hain. Rasool Allah ﷺ ko Allah ne duniya mein, maidan-e-hashr mein aur roz-e-qiyaamat jo muqaam diya, wo Allah ki saari makhlooq mein se sirf aap hi ka hissa hai.

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

Aur Hamne Aapka Zikr Buland Kiya. (Surah ash-Sharh 94: 4)

Allah ne duniya mein Aap ﷺ ka zikr buland kiya. Qiyaamat tak ke liye Aap ﷺ ko Rasool banakar Aap ﷺ ka zikr buland kiya. Maidaan-e-Hashr mein tamaam Ambiya ﷺ shafaa-at karne se inkaar kar denge. Sirf Aap ﷺ ko ye saadat naseeb hogi, ke aap sajda mein gir jaaenge. Allah farmaega, Muhammad ﷺ apna sar uthaao, maango diya jaaega, kaho suna jaaega. Shafaa-at karo shafaa-at qubool ki jaaegi. Aapka zikr hashr ke maidaan mein bhi buland hoga. Aap hauz-e-kausar par apne ummatiyo'n ko paani pilaaenge. Jannat ka darwaza sabse pehle Aap ﷺ khulwaaenge. Aapke ummati ahle Jannat ka nisf honge, gharz har jagah aapka naam buland hoga.

Aap Imam-ul-Ambiya hain, qiyaamat ke din Allah ki hamd ka jhanda Aap ﷺ ke haath mein hoga. Adam ﷺ aur Adam ﷺ ki saari aulaad aapke

¹ T: (ستم ظریفی) Dil-lagi, maskharapan ke parde mein zulm karna, tyranny in a grab of joke [RKT]

jhande ke neeche hogi. Magar iska ye matlab nahi ke Aap ﷺ Allah ki sifaat mein shareek hain. Duniya se tashreef le jaane ke baad logo'n ko aulaad dena, muqaddamaat se bari karna, bimaari se sehat dena aur deegar masaaib mein haajat-rawaai aapki zimmedaari nahi hai. Jo shakhs 'أَغْشَىٰ يَا رَسُولَ اللَّهِ' kehta hai wo samajhta hai ke aapko kaaenaat mein tasarruf (haalat ko badalne) ka ikhtiyaar hai aur Allah Ta'ala bhi aapki raza ka paaband hai. Kya usne is aayat par ghaur nahi kiya.

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

Ye Tumhare Aage Qasme'n Khaate Hain Ke Tum Unse Raazi Ho Jaao, Agar Tum Unse Raazi Ho Bhi Jaao To Beshak Allah Ko Faasiq Logo'n Se Raazi Na Hoga. (Surah at-Tauba 9: 96)

Aur ye bhi farmaya:

إِسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۖ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ

Aye nabi! Tum Unki Maafi Chaaho Ya Na Chaaho, Agar Tum 70 Baar Bhi Unke Liye Maafi Ki Dua Karoge Allah Unhe'n Hargiz Nahi Bakhshega. (Surah at-Tauba 9: 80)

Jab Rasool Allah ﷺ ki dua aur darkhwast tak ka Allah Ta'ala ki baargaah mein ye haal ho, to phir aur kaun hai jisse ham madad talab karte hue ye aqida rakhe'n ke Allah Ta'ala unka kehna taal nahi sakta.

Agar Ambiya ﷺ aur Auliya Allah ki arwaah se madad talab karna jaaiz hota to quran-e-majeed mein koi ek aayat to uske jawaaz mein naazil hoti. Quran-e-Majeed mein Ambiya ﷺ ki duae'n maujood hain. Kisi Nabi ne guzre hue Nabi ya Rasool ko musibat ke waqt nahi pukaara, balke Allah hi ko pukaara kyonke Allah ne aisa karne ka hukm diya hai:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٥﴾

Pas Allah Ko Pukaaro Uske Liye Deen Ko Khaalis Karke, Chaahe Kuffaar Bura Kyou Na Maane'n. (Surah al-Ghaafir [Momin] 40: 14)

Jibraeel عليه السلام ne Maryam عليها السلام se kaha:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ ۖ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٥﴾

Main Allah Ka Bheja Hua Qaasid Hoo'n, Tumjhe Ek Paakiza Ladka Dene Aaya Hoo'n. (Surah Maryam 19: 19)

Ghalat Fehmi: Jab Jibraeel عليه السلام beta dete hain to Allah Ke Nabi ﷺ beta kyon nahi de sakte?

Izaala (Jawab):

Is ayat mein Isa Ibne Maryam عليه السلام ka baghair baap ke paeda hone ka zikr hai. Ye mo'jiza hai. Poori insani tareekh ka faqat ek hi waaqia hai. Us mo'jiza ko qanoon banakar ye kehna ke Jibraeel عليه السلام beta dete hain, sakht gumraahi hai. Kya aaj koi kuwaari ladki ye keh sakti hai ke Aye Jibraeel عليه السلام mujhe beta de.

Sab jaante hain ke malik-ul-maut rooh qabz karte hain, kya aimma ahle sunnat ne malik-ul-maut ko pukaarne ki taaleem di, ke aye malik-ul-maut maine marne waale se chand ahem baate'n karni hain, ya us marne waale ke zimme bahut se muamalaat hain, usko zara mohlat de. Taake apne kaam ko poora kar sake.

Isi tarah Lailatul Qadar mein Rooh-ul-Ameen aur Farishte rehmate'n aur barkate'n lekar naazil hote hain, kya kisi ne unko pukaara ke thodi se rehmat aur barkat hame'n de. Koi un farishto'n ko nahi pukaarta, kyonke sab jaante hain ke ye Allah Ta'ala ke hukm se naazil hote hain aur wohi karte hain, jiska unhe'n hukm diya gaya hai.

Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Jibraeel عليه السلام se farmaya: *"Tum hamare paas jaise aaya karte ho, usse ziyaada dafa kyon nahi aate to Allah Ta'ala ne ye aayat naazil farmai:"*

وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ .

Aur Ham Baghair Tere Rabb Ke Hukm Ke Utar Nahi Sakte. (Surah Maryam 19: 64)

Bataaiye! Jo makhlooq apni marzi se Rasool Allah ﷺ ke paas tak nahi aasakti wo kisi ko beta kaise de sakti hai? Wo to Allah ke hukm se kisi ko beta hone ki basharat de sakti hai.

Ghalat Fehmi: Rasool Allah ﷺ Jise Jo Chaahe De De'n

Rasool Allah ﷺ ne Syedna Rabia bin Kaab Aslami ربيعة بن كعب الأسلمي se farmaya: “*Kuch maang*”. Unho'n ne arz kiya: “*Jannat mein aapka saath chahta hoon*”. Aap ﷺ ne farmaya: “*Kuch aur*”. Unho'n ne kaha: “*Pas sirf yehi*”. (Muslim)

Maaloom hua ke saara maamla huzoor hi ke haath-e-karimaana mein hai, jo chaahe'n jisko chaahe'n apne Rabb ke hukm se de de'n.

Izaala (Jawab):

Hadees-e-Mubaaraka ke aakhri hisse par ghaur keejiye.

Aap ﷺ ne farmaya: ‘فاعني على نفسك بكثرة السجود’ “*Pas tum kasrat-e-nawaafil se apne maqsad ke husool ke liye meri madad karo*”. (Muslim: H489)

Agar Jannat Aap ﷺ ke ikhtiyaar mein hoti to Aap ﷺ Syedna Rabia ربيعة ko kasrat se nawaafil padhne ka hukm kyon dete?

Maaloom hua maamla wohi hai, jo Saubaan سوبان ne Rasool Allah ﷺ se kaha tha: ‘أخبرني بعمل أعمله يدخلني الله به الجنة’ “*Mujhe aisa amal bataaiye jiske karne se Allah Ta'ala mujhe Jannat mein daakhil karde*”. Aap ﷺ ne farmaya: ‘عليك بكثرة السجود لله’ “*Tum ba-kasrat sajde karo*”. (Muslim: H488)

Syedna Rabia ربيعة ka maqsad waazeh hai ke mujhe aisa amal bataiye jiske karne se jannat mein Aap ﷺ ka saath naseeb ho jaae, ya mere liye dua farmaiye ke main jannat mein aapke saath rahoon. Agar Jannat aapke ikhtiyaar mein hoti to Aap ﷺ farmate: “*Ja maine tujhe jannat dedi*”. Aap ﷺ ne kyon farmaya ke: “*Kasrat-e-nawaafil se meri madad karo*”.

Ghalat Fehmi: Mushrikeen-e-Makkah Ka Aqida:

Mushrikeen ka aqida tha ke Allah ne unke maaboodo'n ko paeda karne ke baad unko uloohiyat dedi. Ab Allah Ta'ala koi kaam na kare aur ye chaahe'n to ye kar sakte hain. (Tauheed Aur Shirk by Saeed Kazmi: P7)

Izaala (Jawab):

Mushrikeen-e-Makka, Allah Ta'ala ko *Ilaah-e-Haqiqi* maante the aur samajhte the ke asal ikhtiyaaraat Allah ke paas hain, farmaya:

قُلْ مَنْ يَدِينُ مَكُونَتْ كُلُّ شَيْءٍ وَهُوَ يُجِيزُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلّٰهِ

Keh Deejiye, Kiske Haath Mein Har Cheez Ki Baadshahat Hai Aur Wo Panaah Deta Hai Aur Uske Khilaaf Koi Panaah Nahi De Sakta. Bataao Agar Tum Jaante Ho, Wo Zaroor Kahenge Ke Ye Shaan Allah Hi Ki Hai. (Surah al-Mominoon 23: 88-89)

Maaloom hua ke mushrikeen-e-Makkah bhi apne maaboodo'n ki taaqat ko ataa samajhte the aur wo apne maaboodo'n ko Allah ki baargaah mein apna sifaarshi samajhte the.

وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللّٰهِ

Aur Kehte Hain Ke Ye Allah Ke Paas Hamare Sifaarshi Hain. (Surah Yunus: 18)

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللّٰهِ زُلْفَىٰ

Aur Ham Unki Ibaadat Sirf Is Liye Karte Hain Ke Wo Hame'n Allah Ke Qareeb Kar De'n. (Surah az-Zumar 39: 3)

Yehi wajah hai ke mushrikeen-e-Makkah sakht musibat mein sirf Allah hi ko pukaarte the.

قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً ۚ لَّيْنِ أَنْجِنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٣﴾ قُلِ اللّٰهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿١٤﴾

Keh Deejiye Ke Wo Kaun Hai Jo Tumhe'n Jungle Aur Dariya Ki Aafato'n Se Najaat Deta Hai, Jab Tum Gid-gida Kar Aur Aahisata-aahista Pukaarte Ho Ke Agar Wo Hame'n Usse Najaat Dede To Ham Zaroor Shukr-guzaar Ban Jaaenge. Tum Kehdo Ke Wo Tumhe'n Usse Aur Har Be-chaeni Se Najaat Deta Hai, Phir Tum Uske Shareek Thehraate Ho. (Surah al-Anaam 6: 63-64)

Baitullah ka tawaaf karte hue mushrikeen kaha karte the:

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ اِلَّا شَرِيْكَا هُوَلَاكَ تَمْلِكُهُ وَمَا مَلَكَ.

Main haazir hoon aye Allah! Main haazir hoon. Tera koi shareek nahi, magar aisa shareek jo tera hai. Tu us shareek ka aur jo uske ikhtiyaar

mein hai uska bhi maalik hai.

In aayaat se mushrikeen-e-Makkah ke nazariyaat waazeh hain ke wo asal qudrat aur taaqat Allah hi ki maante the, sakht musibat mein usi ko pukaarte the aur samajhte the ke Allah ke muqable mein koi panaah nahi de sakta. Apne maaboodo'n ko sirf sifaarshi jaante the. Aur aaj ke kalima-go bhi Ambiya ﷺ-o-Auliya Allah ke baare mein yehi nazariyaat rakhte hain.

Ghalat Fehmi: Rasool Allah ﷺ Ki Shafaa-at:

Allah Ta'ala farmata hai:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿١٧﴾

Jab Wo Apni Jaano'n Par Zulm Kare'n, Aye Mehboob Tumhare Huzoor Haazir Ho'n Aur Phir Allah Se Maafi Chahe'n Aur Rasool ﷺ Unki Shafa-at Farmae To Zaroor Allah To Bahut Tauba Qubool Karne Waala Meherbaan Paaenge. (Surah an-Nisa 4: 64)

Maaloom hua ke har qism ka mujrim hamesha aapki qabr ke paas haazir hokar shafaa-at talab kare.

Izaala (Jawab):

‘جَاءُوكَ’ se aapke paas aana muraad hai, qabr-e-nabawi muraad nahi hai.

Dekhiye mundarj-zel aayat mein ‘جَاءُوكَ’ aaya hai.

وَإِذَا جَاءُوكَ حَيَّوكَ بِأَلْسِنَةٍ رِجِيَّةٍ ۖ بِهِ اللَّهُ

Aur Jab Ye Log Aapke Paas Aate Hain To Aapko Un Lafzo'n Mein Salam Karte Hain Jin Lafzo'n Mein Allah Ta'ala Ne Nahi Kaha. (Surah al-Mujaadala 58: 8)

Imam Ibne Kaseer is aayat ki tafseer mein likhte hain ke yahoodiyo'n ki ek badtareen khaslat ye thi ke salam ke alfaaz ko badal dete the. Ek yahoodi ne Rasool Allah ﷺ ko ‘سام عليك يا ابو القاسم’ ‘saam alaika ya abul

qasim' kaha. 'سام' 'Saam' ke maane maut ke hain. Ayesha رضي الله عنها se na raha gaya aur kehen lagee'n 'وعلیکم السلام' 'walaikum as-saam'. Aap ﷺ ne farmaya: *Aye Ayesha رضي الله عنها Allah Ta'ala bure alfaaz aur sakht-kalaami ko naapasand farmata hai.* Ayesha رضي الله عنها ne arz ki: *Ya Rasool Allah ﷺ Aapne nahi suna, unho'n ne aapko 'سلام' salam nahi kaha, balke 'سام' saam kaha hai.* Aap ﷺ ne farmaya: *Tumne nahi suna, maine kaha walaikum.* (Sahih Bukhari: H6256; Sahih Muslim: H2165)

Maaloom hua dono aayaat mein muraad Aap ﷺ ki zindagi hai. Ye aayat qabr-e-Nabawi ﷺ par aakar maangne ki daleel nahi ban sakti.

Ye bhi irshad farmaya:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ أُرُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

Aur Jab Un (munafiqeen) Se Kaha Jaae Ke Aao Rasool Allah ﷺ Tumhare Liye Maghfirat Maange'n To Ye (nafi mein) Sar Hila Dete Hain Aur Tum Unko Dekho Ke Takabbur Karte Hue Mu'n Pher Lete Hain. (Surah al-Munafiqoon 63: 5)

Aayat se bilkul waazeh hai ke ye Aap ﷺ ki hayaat-e-mubaaraka ka waaqia hai, ke Aap ﷺ ki dua-e-maghfirat gunaho'n ki maafi ka baais thi aur jin khush-naseebo'n ne aapki khidmat mein aakar apne gunaho'n se tauba ki wo 'رضى الله عنهم ورضوا عنه' *raziallhu anhum wa razu anh* ka inaaam paa gae.

Aap ﷺ ki wafaat ke baad Sahaba Kiraam رضي الله عنهم, Taabaeen aur Mohaddiseen-e-Kiraam رضي الله عنهم mein se kisi ek ne bhi Aap ﷺ ki qabr par aakar Aap ﷺ se sifaarish ki darkhwast nahi ki. Balke unho'n ne baraah-e-raast Allah Ta'ala hi se dua ki. Faut-shuda buzurgo'n ki qabro'n par jaakar unse duae'n karwaane ka suboot ahadees-e-sahiha, Sahaba Kiraam رضي الله عنهم, Taabaeen aur Mohaddiseen رضي الله عنهم se nahi milta.

Ghalat Fehmi: Sabr Aur Namaz Se Madad Talab Karna:

Allah Ta'ala farmata hai:

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ.

Madad Talab Karo, Sabr Aur Namaz Ke Saath. (Surah al-Baqara 2: 45)

Is aayat mein musalmano ko hukm diya gaya ke namaz aur sabr se madad haasil karo. Namaz aur sabr bhi to ghairullah hain. (Jaa al Haq: 194)

Izaala (Jawab):

Kabhi kisi ne suna ke koi shakhs sabr ya namaz ko pukaar raha ho. Aye Sabr, Aye Namaz meri madad karo. Aisa kehne waala ahmaq hai. Is aayat ka seedha aur saaf mafhoom hai ke sabr ikhtiyaar karo aur namaz padho. Allah Ta'ala par apni rahmat naazil farmaega. Jisse mushkilaat door honge, goya ke sabr aur namaz nek amaal mein se hain, jo Allah Ta'ala ki khushnoodi ka intihaai maussar zariya aur waseela hain.

Ghalat Fehmi: Kya Allah Ke Nabi ﷺ Har Nemat Baat-te Hain?

Mere aaqa ne farmaya: *“وَاللَّهُ مُعْطِيٌّ وَأَنَا قَاسِمٌ”* “*Aur Allah Ta'ala deta hai, main baant-ta hoon*”. (Hadees)

Uski ataa bhi aam hai, meri taqseem bhi aam hai. Wo duniya bhi deta hai main duniya bhi baant-ta hoon, wo deen bhi deta hai, main deen bhi taqseem karta hoon. Ilm, Aulaad, Imaan gharz ye ke deen-o-duniya ki har nemat wo deta hai aur main baant-ta hoon. (Khutbaat-e-Kaazmi: P92)

Izaala (Jawab):

Hadees ki ibtidaai ibaarat kyon hazaf ki jaati hai hadees ye hai:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ مُعْطِيٌّ.

“Jiske saath Allah Ta'ala bhalai ka iraada karta hai usko deen ki samajh ataa farmata hai aur main to baantne waala hoon aur Allah dene waala hai”. (Tabrani)

Hadees ke alfaaz aur ibaaarat ka siyaaq-o-sabaaq bata raha hai ke yaha'n ataa se maal-o-daulat muraad nahi, balke tafaqqoh-fid-deen muraad hai. Wo faham muraad hai, jo kitab-o-sunnat ke maane-o-mafhoom ki taraf rehnumaai karta hai aur aaj wo ahadees ki kutub mein mehfooz hai, koi shakhs bhi Nabi-e-Rahmat ﷺ ki talimaat se be-niyaaz ho kar deen mein samajh bojh haasil karne ka tasawwur bhi nahi kar sakta hai. Allah Ta'ala ne farmaya:

لَوْ أَتَفَقَّتْ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ ۚ وَلَٰكِنَّ اللَّهَ أَلَفَ بَيْنَهُمْ ۚ

Agar Aap Zameen Ke Tamaam Khazane Bhi Kharch Kar Dete To Bhi Unke Dilo'n Mein Ulfat Na Daal Sakte The. Unke Dilo'n Ko Bhi Allah Hi Ne Joda Hai. (Surah al-Anfaal 8: 63)

Qurah-e-Hakeem ki in mohkam aayaat ke baad kya daleel hai ke ham Rasool Allah ﷺ ko kaaenaat mein mutsarraf (haalaat badalne waala) samjhe'n. Maanna padega ke qudrat-o-ikhtiyaaraat Allah hi ke haath mein hain. Aws-o-Khazraj¹ ki dereena² adaawato'n ka khaatima yaane dilo'n mein mohabbat aur ulfat daalna Nabi ﷺ ke ikhtiyaar mein na tha.

Phir ye hadees Quran ki is aayat hi ke mafhoom mein hai, jis mein Allah Ta'ala farmata hai:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْشَحْ صَدْرَهُ لِلْإِسْلَامِ ۚ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ

Pas Jisko Allah Chaahta Hai Ke Hidayat Kare To Uske Seene Ko Islam Ke Liye Khol Deta Hai Aur Jisko Gumrah Karna Chaahe Uske Seene Mein Ghutan Paeda Kar Deta Hai, Goya Ke Wo Mushkil Se Aasmaan Par Chadh Raha Ho. (Surah al-Anaam 6: 125)

¹ T: (اوس اور خزرج) Ye madina ke do (2) mashoor arab qabile the jinhe'n Quran mein 'Ansaar' ka laqab diya [RSB]

² T: (دیرینه) Jo pehle se ab tak barqaraar ho, bohot arse se ho [RKT]

Ghalat Fehmi: Kya Allah Ke Nabi Ko Tamaam Khazano Ki Chaabiya'n Milee'n?

Mere aaqa ne farmaya: 'اعطيت مفا تيح خزائن الارض' *"Allah Ta'ala ne zameen ke tamaam khazano'n ki chabiya'n mujhe ataa farma de'n"*. (Bukhari-o-Muslim)

Kunji ke maane ikhtiyaar ke hain, Allah Ta'ala ne tamaam ikhtiyaaraat apne habeeb ko ataa farmadiye huzoor ﷺ jisko jo chaahe'n ataa farme'n aur jisko chaahe'n na de'n.

Izaala (Jawab):

Allah Ta'ala farmata hai: قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ

Aye Nabi ﷺ Tum Kehdo Ke Main Nahi Kehta Mere Paas Allah Ke Khazane Hain. (Surah al-Anaam 6: 50)

Aayat mein Allah ke diye gae khazano'n ki nafi hai, jisse zaati aur ataai ki taaweel ki gunajish bhi nahi rehti. Ye namumkin hai ke Quran jiski nafi kare, hadees mein uska suboot ho.

Is hadees se murad futuhaat-e-misr-o-sham waghaira hain aur khazano'n se muraad maal-o-daulat hai, jaisa ke hadees ke aakhri tukde mein aaya hai ke Abu Huraira رضي الله عنه ne farmaya:

وَقَدْ ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ.

"Aur Rasool Allah ﷺ chale gae hain aur tum unhe'n (yaane khazano ko) ekattha kar rahe ho". (Sahih Bukhari: Kitab-ul-Jihad: H6977)

Aur is mafhoom ko waazeh taur par Surah Yusuf mein dekha ja sakta hai, jab Allah ke Nabi Yusuf عليه السلام:

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْكُمْ ۝ (Surah Yusuf 12: 55)

(Yusuf) Ne Kaha, Aap Mujhe Mulk Ke Khazano Par Muqarrar Kar Deejiye.

Kehte hain to kaun se khazane hain jo Yusuf عليه السلام baadshah-e-misr se maang rahe hain, yaha'n ibhaam ki koi gunjaish nahi hai.

Ghalat Fehmi: Farishte Aur Rijaal al-Ghaib Se Madad Maangna:

Hasne Haseen mein hai ke jab madad lena chaho to kehdo: ‘يا عباد الله أعينوني’
“Aye Allah ke bando meri madad karo”.

Mulla Ali Qaari likhte hain ke Ibaadallah se muraad farishte ya musalman ya jin ya rijaal al-ghaib yaane abdaal hain. Ye hadees hasan hai, musafiro’n ko is hadees ki sakht zaroorat hai aur ye amal mujarrab¹ hai.
(Jaa al Haq: P198)

Izaala (Jawab):

- ① Ye hadees sahih nahi, kyunke is mein Utba bin Ghazwaan *majhool* raawi hai.
- ② Ek raawi Ibne Hassaan ko mohaddiseen ne *munkar-ul-hadees* kaha hai. Lihaaza ye sanad *zaeef-o-mardood* hai. Isse istidlaal jaaiz nahi.

Ghalat Fehmi: Rahmatullil Aalameen Ka Matlab:

Allah Ta’ala ne aapke baare mein farmaya:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢١﴾

Aur Hamne Aapko Tamaam Alameen Ke Liye Rahmat Hi Bheja Hai. (Surah al-Ambiya 21: 107)

Phir aapko masaaib mein kyon na pukaara jaae.

Izaala (Jawab):

Abu Jafar Muhammad bin Jareer Tabari رحمه الله iski tafseer youn bayan karte hain:

وَأَوَّلَى الْقَوْلِينَ فِي ذَلِكَ بِالصَّوَابِ الْقَوْلَ الَّذِي رَوَى عَنْ ابْنِ عَبَّاسٍ وَهُوَ أَنَّ اللَّهَ أَرْسَلَ بِنَبِيِّهِ مُحَمَّدًا ﷺ رَحْمَةً لِّجَمِيعِ الْعَالَمِ مُؤْمِنِهِمْ وَكَافِرِهِمْ فَامَّا مُؤْمِنٌ فَإِنَّ اللَّهَ هَدَاهُ بِهِ وَادْخَلَهُ بِالْإِيمَانِ بِهِ وَالْعَمَلِ بِمَا جَاءَ مِنْ

¹ T: (مُجَرَّب) aazmaaya hua, tajarba kiya hua [RKT]

عند الله الجنة واما كافر هم فانه دفع به عنه عاجل البلاء الذي كان ينزل بالامم المكذبة رسلها من قبل.

“*Aur in dono baato’n mein se (ke Muhammad ﷺ sirf momineen ke liye rahmat hain, ya kaafir-o-momin sabke liye) ziyaada sahih baat wo hai, jo Ibne Abbas رضي الله عنه se riwayat ki gai. Ke Allah Ta’ala ne apne Nabi Muhammad ﷺ ko saare jahan ke liye rahmat banakar mab-oos farmaya. Yaane momineen ke liye bhi aur kuffaar ke liye bhi. Pas momineen ke liye rahmat ye hai ke unhe’n aapke zariye hidayat naseeb hui aur wo imaan ke haamil bane aur jo deen Muhammad Rasool Allah ﷺ lekar aae us par amal kiya, is tarah Allah ne unhe’n Jannat mein dakhil kiya aur kuffaar ke liye rahmat ye hain ke Muhammad Rasool Allah ﷺ ki wajah se un par Allah ka azaab achaanak nahi aaega, jo pehli qaumo’n par rasoolo’n ki takzeeb ke natije mein nagahaani¹ taur par naazil kiya jaata tha*”. (Jaame al-Bayan Fee Tafseer al-Quran: P83 [Dar al-Maarifa lit Tabaa-at wa Nashr, Beirut, Lebanon])

‘*Rahmatulil Aalameen*’ ka ye mafhoom quran mein hai, na Nabi-e-Akram ﷺ ne Sahaba Kiraam رضي الله عنهم ko sikhaaya aur Sahaba Kiraam رضي الله عنهم aur Aimma-e-Ahle Sunant ne us par amal kiya ke aapko mushkil-kusha jaankar ‘أَغْنِي يَا رَسُولَ اللَّهِ’ ke naare lagaae jaae’n.

Ghalat Fehmi: Tahat al-Asbaab Madad Ka Jawaaz:

① Madad maangne ka khud Allah Ta’ala ne hukm diya:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ

Aur Neki Aur Taqwa Par Ek Doosre Ki Madad Karo. (Surah: 3)

Kya Allah Ta’ala apne bando’n ko najaaiz kaam ki taaleem de raha hai.

② Allah Ta’ala ne Ambiya ﷺ ko madad karne ka hukm diya:

لَتُؤْمِنَنَّ بِهِ وَلَتَنْصُرُنَّهُ

Tum Zaroor Us Par Imaan Laana Aur Zaroor biz Zaroor Uski Madad Karna. (Surah Aale Imran 3: 81)

¹ T: (ناگہانی) Achaanak aane waali musibat, yakaayak roonuma hone waala saaneha [RKT]

Kya Allah Ta'ala ne Ambiya ﷺ ko madad ka hukm de kar shirk ki taaleem di.

③ Isa ﷺ ghairullah se madad talab karte hain:

قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ؟

Farmaya Kaun Allah Ke Liye Mera Madadgaar Hai. (Surah Aale Imran 3: 52)

Kya Isa ﷺ par shirk ka fatwa jaari hoga?

Izaala (Jawab):

Dua-o-pukaar aur imadaad jo maa-tahat al-asbaab ho, wo bil-ittifaaq durust hai. Oopar ki tamaam aayaat mein tahat al-asbaab imadaad ka zikr hai. Makhluqaat ka apni fitri quwwat-o-ikhtiyaar ke daaere mein rehkar ek doosre se madad lena shirk-o-tauheed ki bahes se khaarij hai. Masalan Pakistan mein baithe ek shakhs ke paas telephone ka zarya maujood hai, to usse madad chahna ke Makkah mein mere bete se falaan number par maaloom kardo ke kal wo kis waqt Pakistan aaraha hai, hargiz-hargiz shirk nahi hai.

Kyounke sabab (zariya) maujood hai. Momineen apni haajaat-o-zaruriyaat ko poora karne ke liye aapas mein tahat al-asbaab (Allah ke diye hue ikhtiyaaraat ke tahat) ek doosre ki madad karte hain. Mushrikeen-e-Makkah ko mushrik is liye kaha gaya hai ke wo Ambiya-o-Auliya, Malaika aur Jinnat ko un muamalaat mein pukaarte hain, jin mein Allah Ta'ala ne unko ikhtiyaar nahi diya. Allah Ta'ala ne makhluqaat mein se kisi ko zinda karne aur maarne ka ikhtiyaar nahi diya. Bimaari se shifa dena aur rizq ataa karna Allah hi ke ikhtiyaar mein hai.

Koi kisi ki na to taqdeer badal sakta hai, na hi kisi ke dil ko badal kar us mein mohabbat ya nafarat ke jazbaat paeda kar sakta hai. Is tarah fatah-o-shikast, zillat-o-izzat, itminaan aur be-itmenaani paeda karne ke ikhtiyaaraat makhlooq mein se kisi ke paas nahi. Isi tarah kal kya hoga. Baarish kab hogi, kisi ko maut kab aaegi, maa ke pet mein kya hai? Ye sab siwaae Allah Aalim-ul-Ghaib ke koi nahi jaata. In uloom, qudrato'n aur sifaat ko ma-fauq al-asbaab kaha jaata hai.

Lihaaza ma-fauq al-asbaab mein Allah ke siwa kisi ko imdaad ke liye pukaarna shirk hai aur yehi masla yaha'n zer-e-bahes hai. Buzurgo'n se unki zindagi mein dua karwane waala muwahhid hai, ba-sharteke unki dua ko sabab aur zariya samjhe aur mushkil-kusha aur haajat-rawa sirf aur sirf Allah ko jaane. Aur in buzurgo'n ke faut hone ke baad jab unke paas asbaab nahi rahe. Ab unko har jagah se sunne waala aur mushkil door karne waala samajh kar pukaarna shirk hai.

Yehi wajah hai ke Naabina Sahabi, Rasool Allah ﷺ ki khidmat mein haazir hokar Aap ﷺ se dua karwate hain. (Tirmizi: H3528)

Magar ye sirf aapki zindagi mein tha. Aap ﷺ ki wafaat ke baad daur-e-Umar mein qahat pada to Umar رضى الله عنه ne Rasool Allah ﷺ ke chacha se dua karwaai aur khud bhi Allah se arz kiya ham Nabi-e-Akram ﷺ ko waseela banaate the, tu baarish barsaata tha. Ab ham apne Nabi ﷺ ke chacha ko waseela banate hain, aye Allah baarish bhej. (Sahih Bukhari: H1010)

Agar Rasool Allah ﷺ ki wafaat ke baad unse madad maangna jaaiz hota to Sahaba Kiraam رضى الله عنهم qabr-e-nabawi par haazir hokar aapse madad maangte.

Tahat al-Asbaab aur Fauq al-Asbaab ka farq samajhne waalo'n ke liye is aayat-e-mubaaraka mein waazeh daleel maujood hai:

إِنَّ الَّذِينَ كَذَّبُوا عَنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ أَلَهُمْ
أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا

(Mushriko) Jin ko Tum Allah Ke Siwa Pukaarte Ho, Wo Tumhari Tarah Ke Bande Hain. Accha Tum Unko Pukaro Agar Tum Sacche Ho To Chaahiye Ke Wo Tumko Jawab Bhi De'n. Kya Unke Paao'n Hain, Jin se Chale'n Ya Haath Hain, Jin se Pakade'n Ya Aankhe'n Hain, Jin se Dekhe'n Ya Kaan Hain Jin se Sune'n. (Surah al-Aaraaf 7: 194-195)

Ghalat Fehmi: Zaeef Riwayat 1:

Pyaare Aaqaa ﷺ ki baabat quran-e-hakeem mein irshad-e-Baari Ta'ala hai:

وَمَا تَقْبُولُوا إِلَّا أَنْ أَعْنِيَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ.

Ye Sab Kuch Uska Badla Tha Ke Allah Aur Rasool ﷺ Ne Unhe'n Apne Fazl Se Ghani Kar Diya. (Surah at-Tauba 9: 74)

Aayat-e-karima saaf saaf elaan kar rahi hai ke Allah Ta'ala aur Mustafa Kareem ﷺ ki ataa dono ek hain. (Dr. Usmani Ka Ilmi Muhaasaba: P45)

Izaala (Jawab):

Aayat ka saaf, seedha aur waaqiaat ke mutabiq mafhoom ye hai ke Rasool Allah ﷺ ki dua ki barkat se aur maal-e-ghanimat ke husool se momineen ke saath-saath munafiqeen ki bhi maali haalat durust ho gai. Isse ye kaha'n saabit hota hai ke qiyaamat tak ke liye aasoodgi, faraaghat aur maal-o-daulat Allah Ke Rasool ﷺ ataa farmate hain.

Ye log na sirf *Tauheed* ke maamle mein raah-e-raast se bhatke hue hain, balke aayaat-o-ahadees se aise nukte nikaalte hain jin se abd aur maabood ke ma-bain farq mushtaba ho jaae.

Jab is aayat ka kisi sahabi, imam ya mufasssir ne ye mafhoon nahi liya ke ghurbaat ki haalat mein apne gharo'n mein baithkar pukaar lagaai jaae ke *Ya Rasool Allah ﷺ hamari mohtaaji door farmakar hame'n ghani kar deejiye*. Phir is aayat se *Ya Ali Madad* par daleel lene ka kya jawaz hai?

Ghalat Fehmi: Zaeef Riwayat 2:

Imam Abu Bakr Ibne Abi Shaiba apni kitab Musannaf aur Imam Bayhaqi apni tasneef *Dalaail-un-Nubuwwah* mein sanad-e-sahih ke saath Maalik ad-Daar se riwayat karte hain ke, ek martaba Umar bin Khattab رضى الله عنه ke zamaana-e-mubaaraka mein qahat pada. Ek shakhs ne Rasool Allah ﷺ ke mazaar-e-paak par aakar arz ki, *Ya Rasool Allah ﷺ apni ummat ke liye Allah Ta'ala se dua talab keejiye, kyunke wo halaak hue jaate hain*. Rasool Allah ﷺ unke khwaab mein tashreef laae aur farmaya ke Umar رضى الله عنه ke paas jaakar use hamara salam kehna aur kehna ke logo'n ko khabar dedo ke anqareeb unhe'n saeraab kiya jaaega.

Izaala (Jawab):

Is *Asar* par asr-e-haazir ke mohaddis-e-kabeer Ash Shaikh Nasiruddin Albani رحمه الله ne apni kitab '*At-Tawassul: Anwaa'uhu wa Ahkaamuhu*' mein P117 mein sair-haasil guftagu ki hai. Jisme aapne is waaqia ko zaeef qaraar diya hai. Uski do (2) wujuhaat bayan ki hain:

① Is waaqia ke asal raawi Malik ad-Daar hain, unke haalaat, unka siqa aur aadil hona maaloom nahi. Wo adaalat-o-zabt ke etebaar se ghair-maaroof hain aur kisi bhi riwayat ke sahih hone ke liye raawi ka maaroof hona buniyadi shart hai.

② Malik ad-Daar kehte hain ke ek shakhs aaya, unho'n ne us shakhs ka naam nahi liya. Lihaaza wo bhi majhool hai. Saif ki riwayat mein uska naam Bilal bataaya gaya hai. Magar us riwayat ki koi haisiyat nahi. Kyounke Saif ibne Umar at-Tameemi ke zof par mohaddiseen-e-kiraam muttafiq hain. Balke Ibne Hibban kehte hain ke ye hadeese'n ghadha karta tha.

Ghalat Fehmi: Zaeef Riwayat 3:

Tabrani mein hai, ek shakhs Usman bin Hunaif ke paas aaya aur kaha ke Usman bin Affan رحمه الله kahilfatul muslimkeen meri baat nahi sunte to Usman bin Hunaif ne unhe'n ek dua sikhaai, jisme hai ke: *"Aye Muhammad ﷺ main aapke zariye Allah ki taraf mutawajje hota hoon"*.

Izaala (Jawab):

Usman bin Hunaif ka qissa sahih isnaad se kutub-e-ahadees mein maujood hai ke unhe'n Nabi-e-Rahmat ﷺ ne do (2) rakat padhkar dua karne ka hukm diya. Khud Rasool Allah ﷺ ne bhi unke liye dua ki, Aap ﷺ ki zindagi mein Sahaba Kiraam ؓ aapki dua ke zariye apni takaleef door karwaya karte the. Lekin wafaat un Nabi ﷺ ke baad kisi sahabi, taabai, ya imam ne aapko nahi pukaara ke aap unki mushkilaat hal karwaae'n. Usman bin Hunaif ke is qisse mein Tabrani ke izaafi qisse ko asr-e-haazir ke mohaddis-e-kabeer Ash Shaikh Nasiruddin Albani رحمه الله ne *qissa-e-zaeefa munkara* qaraar diya hai.

Unke kalaam ka khulaasa ye hai ke:

① Is qissa ki riwayat mein Shoeb bin Saeed al-Makki raawi hain. Ye siqa raawi hain, magar hifz mein zaef hain. Jab wo Yunus se riwayat karte hain to wo qaabil-e-qubool hain, kyonke Yunus bin Yazeed ki kitab unke paas thi aur unse unka beta riwayat kare to us riwayat ko Imam Bukhari bhi apni sahih mein laae hain. Jaisa ke *At Taqreeb* mein Haafiz Ibne Hajar farmate hain: “Yunus ke alaawa kisi se unki koi riwayat Imam Bukhari apni Sahih mein nahi laae aur na hi wo Ibne Wahab se unki koi riwayat laae hain”. Yehi baat Ibne Adees se Imam Ibne Haatim *Al Jarh wa Taadeel* mein P359 par bayan karte hain. Lihaaza Tabrani ki wo sanad jo Shoeb bin Saeed se Abdullah bin Musab riwayat karte hain, zaef hai. Kyonke.

① Shoaib bin Saeed raawi munfarid hain aur unke haafze mein kalaam hai. Khaas-kar jab unse Abdullah bin Wahab riwayat kare to wo hujjat nahi.

② Is qissa mein siqaat ki mukhalifat hai, jinho’n ne is qissa ko riwayat nahi kiya. Balke mustadrak mein Rooh bin Qasim se Ammaarah al-Basri riwayat karte hain aur is qissa ko bayan nahi karte, isi tarah Shu’ba aur Hammad bin Salama an (عن) Abi Jaafar al-Khatami ki riwayat mein bhi ye qissa maujood nahi. Is hadees ko Ibne Sunni ne *Amal al Yaum wal Laila* P302 mein, Haakim ne: V4 P534 mein teen (3) tariqo’n ke saath riwayat kiya hai aur us mein ye qissa maujood nahi. Lihaaza ye qissa munkarah hai.

Ghalat Fehmi: Badar Mein Kankariyaa’n Phenkne Ki Haqiqat:

Allah Ta’ala farmata hai:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

(Aye Muhammad ﷺ) Jis Waqt Tumne Kankariya’n Phenki Thee’n To Wo Tumne (kankariya’n) Nahi Phenki, Balke Allah Ne Phenki. (Al-Anfaal: 17)

Is aayat ka mafhoom kya hai?

Izaala (Jawab):

① Yaha'n Allah Ta'ala ne aapke fe'l¹ ko apni taraf mansob kiya. Lekin 'اِذْرَمَيْتَ' keh kar kankariyo'n ko phenkne ka fe'l Nabi-e-Akram ﷺ ki taraf mansoob kiya, phir nafee karke apni taraf izaafat ki. Fe'l ek hi hai, Nabi-e-Kareem ﷺ ne hath se phenki. Jabke uska sabab Allah Ta'ala hai, jisne aisa karne ka hukm diya aur phir un kankariyo'n ko mushriko'n tak pohoncha dena Allah hi ka kaam hai. Allah farma raha hai ke ham ne tum mein ye quwwat paeda kardi thi, warna tum apne kasb-o-ikhtiyaraat se ye kaam na kar sakte the. Ye aayat to tauheed-e-khaalis ki ek raushan daleel hai. Allah ne Badar mein chaaha to Rasool Allah ﷺ ke haath se ret ke zarre phenkwa diye jisse kuffaar-e-Makkah ko bad-hawaas aur pareshan kar diya, doosri taraf Uhud mein Allah ne na chaaha to khud Rasool Allah ﷺ bhi zakhmi ho gae aur 70 Sahaba Kiraam ﷺ shaheed ho gae.

② Badar mein Sahaba Kiraam ﷺ ki taadaad quraish-e-Makkah ke muqaable mein bahut kam thi, saaz-o-samaan aur aslaha ki qillat bhi, magar phir bhi musalman Allah ke fazl se kuffaar par ghalib aae ye ghair-maamooli waaqia hai, is liye Allah Ta'ala apna ehsaan jatla rahe hain. Yaha'n bhi Sahaba Kiraam ﷺ ke ikhtiyaraat-o-qudrat ki nafi ki gai hai. Aur Allah Ta'ala ki hikmat-o-mashiyyat aur qudrat ka izhaar hai. Is aayat ka bhi mafhoom yehi hai.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Tumne Unko Qatl Nahi Kiya, Balke Allah Ta'ala Ne Unhe'n Qatl Kiya Hai.
(Surah al-Anfaal 8: 17)

Yaha'n bhi sabab Allah Ta'ala hai, usi ke hukm se momineen ne unse qitaal kiya aur wohi momineen ko fatah dene waala hai, lihaaza is fe'l ki izaafat Allah ki taraf bhi hai.

¹ T: (فعل) Kaam, amal [RKT]

Ghalat Fehmi: Kya Allah Ka Qurb Haasil Karne Waala Banda Allah Ki Sifaat Ka Mazhar Hai?

Jab banda Allah Ta'ala ka qurb haasil kar leta hai to Allah Ta'ala ki sifat-e-samaa, basar aur qudrat ke anwaar bande ki samaa, aur qudrat mein zaahir hone lagte hain. Ye muqarrab banda sifaat-e-ilaahiya ka mazhar ban jaata hai, ye banda Allah Ta'ala ke noor-e-samaa se sunta hai. Noor-e-basar se dekhta hai, usi ke noor-e-qudrat se tasarruf karta hai, jab quran se saabit hai ke daraqt se 'إِنِّي أَنَا اللَّهُ'¹ ki awaaz aasakti hai to abd-e-muqarrab ke liye ye kyonke muhaal hai ke Allah Ta'ala ki sifaat simaa-o-basar ka mazhar na ho sakey. (Tauheed Aur Shirk az Kaazmi)

Izaala (Jawab):

Ulama-e-Salaf ne iska ye mafhoom bayan kiya hai ke wo mukammal taur par Allah ke saath mashghool hai. Uska kaan udhar hi mutawajje ho jaata hai. Jis tarah Allah raazi hota hai aur apni aankh se wohi kuch dekhta hai, jiska Allah ne use hukm de rakha hai. Wo apna haath paaon Allah ki raza ke kaam ki taraf badhata hai. Yaane wo shakhs usko nahi sunta, jiske sunne ki sharaa'² ijaazat na de. Na hi use dekhta hai, jise dekhne se sharaa' ne mana kiya hai. Khilaaf-e-sharaa' kisi cheez ki taraf haath nahi badhata aur na hi us kaam ki taraf chalta hai, jiske karne ki shariyat mein ijaazat nahi hai.

Firqa Hulooliya aur Ittihaadiya ka ye khayaal hai ke ye kalaam haqiqat par hai aur Allah Ta'ala aen abd ban jaata hai. Ya us mein hulool kar chuka hai, aen gumrahi aur kufr hai. Hadees mein ye alfaaz bhi hain. Agar usne mujhse sawal kiya to main uska sawal poora karunga. Agar panaah talab kare to panaah doonga. (Sahih Bukhari: H6501)

Ye alfaaz daleel hain ke Allah aur banda alag-alag hain. Allah insaan mein hulool nahi karta. Agar hulooliya ke maane muraad liye jaaen to phir us martaba par pohoncha hua shakhs haath se istinja kyon karta hai.

¹ T: Urdu pdf mein yahan typing mistake maujood hai, yahan us ghalati ko durust kar diya gaya hai, ye aayat Surah Taa Haa 20: 14 mein maujood hai [RSB]

² T: (شَرَعَ) Deen, shariyat [RKT]

Haath gandagi mein kyouun daalta hai. Paaon se bait-ul-khula ko kyouun jaata hai? Isi tarah aankh andhi, kaan behra, haath loolha ya paaon langda kyouun hota hai. Kya in sifaat ko Allah ki taraf mansoob karoge ‘أستغفر الله ثم أستغفر الله’ sabse ziyaada Allah ke qareeb Muhammad Rasool Allah ﷺ hain. Jung-e-Uhud mein Aap ﷺ ka sar aur chehra zakhmi ho gaya. Us mein se khoon nikal aaya, kya maaz-Allah, khud Allah hi ko ye zakhm hua tha?

Agar soofiya ke maane tasleem kiye jaaen to jiska haath, paaon, aankh aur kaan Allah hai, usko takabbur se kya mana¹? Phir jin shayaat-o-ahadees mein takabbur karne se mana farmaya wo kin ke liye hai? Lihaaza wo maane jo salaf-e-saaliheen ne bayan kiye wohi durust hain.

Hubbe Rasool ﷺ Ka Sahih Taqaaza:

Agar koi shakhs hubbe Rasool ﷺ ka to muddai² ho, magar mehboob ke ahkaam ki parwaah na kare aur apne dil aur nafsaani khwaahish se aisi baatein nikaale jo mehboob ko naapasand hon to aisi mohabbat mohabbat nahi, balke nafarmani aur sarkashi hai.

Rasool Allah ﷺ to ye elaan karen ke main apni jaan ke liye aur tumhare liye kisi nafa-o-nuqsaan ka ikhtiyaar nahi rakhta. Magar aashiqaan-e-rasool ye kahein ke Aap ﷺ tamaam kaaenaat ke mukhtaar-e-kul hain, aapke dar se saari duniya ko rizq, aulaad, mohabbat, maal-o-mataa taqseem hote hain. Aap ﷺ apni ummat ko shirk se daraain aur aashiqaan-e-rasool shirk ke maamle mein be-parwaah hon.

Rasool Allah ﷺ ke irshad hukm aur farman ki is be-dardi ke saath mukhalifat aur khilaaf-warzi ke baad ishq-e-rasool ka daawa ek aisa tazaad hai, jiski misaal nahi mil sakti. Kitna bada dhoka hai, jo ishq-e-rasool ke naam par logoon ko diya ja raha hai. Aur Rasool Allah ﷺ se haqiqi mohabbat karne walon ko aur deen ke daaiyon ko gustaakh-e-rasool keh kar mat-oon³ kiya ja raha hai. Tauheed ke baare mein ye log

¹ T: (مَنع) Baaz rakhna, rokna [RKT]

² T: (مُدْعَى) Daawa karne wala [RKT]

³ T: (مَطْعُون) Badnaam, ruswa, aeb lagaaya gaya [RKT]

itne be-parwaah hain ke koshish karte hain ke koi na koi nukta paeda karke Allah Ta'ala aur Rasool Allah ﷺ ko ek hi satah par le aae'n aur abdo-maabood ka ye farq-o-imtiyaz kisi na kisi heela se mite nahi to kam-se-kam multabis¹ ho jaae.

Chand Shirkiya Afkaar:

Unke chand ifkaar mulaahaza farmae'n:

① Muhammad ﷺ Khuda hain:

Maulwi Muhammad Yaar Gadhi-waale Khaja Ghulam Fareed ke khaas khalifa hain. Unho'n ne ek diwaan² likha hai, jiska naam *Diwaan-e-Muhammadi* hai. Wo wahdat-ul-wujood ke nazariye ko jitna uryaan³ kar sakte the, apne diwaan mein usko utna hi uriyaa'n kiya. Us diwaan ka ek sher hai.

*Gar Muhammad Ne Muhammad Ko Khuda Maan Liya
Phir To Samjho Musalman Hai, Dagha-baaz nahi*

Sher mein pehla Muhammad shayar ka takhallus hai, sher ka matlab ye hua ke Muhammad Yaar Gadhi-waale ne agar Muhammad Rasool Allah ﷺ ko khuda maan liya to phir samajh lejiye ke wo haqiqi musalman hai. Agar Muhammad ﷺ ko khuda nahi maanta, phir ye baat Rasool ke saath daghabazi ke mutaraadif hai. Kisi ne Allama Saeed Ahmad Kazmi Saahab ko ye sher likh kar sawal kiya ke kya barelwi mazhab mein aisa aqida durust hai, unho'n ne jawab mein likha ke aisi ibaarate'n Deobandi aur Barelwi maslak ke ulama ki kutub mein paai jaati hain aur unki buniyad aqida wahdat-ul-wujood hai. Jo Ibne Arabi ka aqida hai, phir wo us aqide ke haq mein dalaael dete hain. Magar na to quran-e-majeed ki koi aayat pesh karte hain, na Rasool Allah ﷺ ka farman.

Kazmi Sahab ki asal ibaarat mulaahaza farmaiye:

Gar Muhammad Ne Muhammad Ko Khuda Maan Liya

¹ T: (ملتبس) Mashkook, pechida, mubham [RKT]

² T: Kitaab, register [RSB]

³ T: (غُرَيَّاں) Be-libaas, be-parda, barhana [RKT]

Salam Masnoon, dua:

“Hazrat Qibla Maulana Muhammad Yaar Sahab ka wo sher jo tumne likha aur us jaisi doosri ibaaarat (jo Musallam bain-ul-fariqain ulama ki kitabo’n mein ba-kasrat paai jaati hain) masala wahdat-ul-wujood par mabni hain. Jiska khulasa ye hai ke taayyunaat¹ se qata-nazar karke maujood-e-haqiqi yaane ‘ما به الموجوديت’ maaba al maujudiyat² Haq Subhanahu wa Ta’ala ke siwa kuch nahi. Har shae ka yehi haal hai ke taayyunaat ka intiqaa³ ho jaae to haqiqat-e-haqqa ke siwa kuch nahi, us mein Nabi, Ghair Nabi, hatta ke Muhammad ﷺ ki bhi khusoosiyat nahi. Balke aamah khalaaiq mazaahir naaqisa⁴ hain aur Auliya Kiraam apne maraatib ke lihaaz se kaamil mazhar hain aur Ambiya ﷺ unse ziyada mazhar aur jamee kaaenaat se akmal-o-afzal mazhariyat Huzoor Syed-e-Alam ﷺ ke liye haasil-o-saabit hai. Is liye kamaal umoor izaafa aeni se hai. Dekhiye Maulana Muhammad Yaar Sahab ke sher ka mazmoon Hazrat Shaikh Akbar Mohiuddin Ibne Arabi ﷺ ke kalaam mein hai:”

أنت تحبه محمد العظيم الشأن كما تحسب السراب ماء وهو ماء في رأى العين فاذا جئت محمداً لم تجد محمد اوجدت انه في صورة محمديته ورايته برؤيته محمدية.

“Muhamamd Azeem ush Shaan ﷺ ko Muhammad gumaan karte ho jaise ke tum saraab⁵ ko door se dekhkar paani samajhte ho aur wo zaahiri nazar mein paani hi hai, magar haqiqat mein aab nahi hai, balke saraab hai. Isi tarah jab tum Muhammad ﷺ ke qareeb aaoge to tum Nabi-e-Kareem ﷺ ko na paaoge, balke soorat-e-muhammadiya mein Allah Ta’ala ko paaoge aur rooyat-e-muhammadiya mein Allah Ta’ala ko dekhoge”. (Futuhaat-e-Makkiyya: V2 P127)

“Isi tarah Shah Waliullah Sahab Dehelwi ﷺ ke kalaam mein isi

¹ T: (تَعَيُّنَات) Muaiyyan karna, makhsoos karna ki jama [RSB]

² T: (مَا بَةِ الْمَوْجُودِيَّةِ) Wujoodiyat ka masla/haqiqat se muraad wo falsafiyana bahes jo wujood aur makhluqaat ki haqiqat ke baare mein hai aur soofiya use ghalat andaaz mein pesh karte hain

³ T: (النُّطَاع) Alaahadgi, munqata hona, kat jaana, silsila ka khaatma [RKT]

⁴ T: (عامه خلايق مظاهر ناقصه) Ye soofiyaana istilaah hai jo aam makhluqaat ko naaqis zaahir karti hai [RSB]

⁵ T: Wo reit ya taarkol jis par dhoop mein door se paani ka dhoka hota hai, fareb [RKT]

qism ka mazmoon maujood hai, Intibaah ke P92 par farmate hain:

صورت مرشد کہ ظاہر دیدہ می شور مشاہدہ حق سبحانہ تعالیٰ است در پردہ آب و گل و صورت مرشد کہ در خلوت نموداری شود آں مشاہدہ حق تعالیٰ است بے پردہ آب و گل۔¹

“Ghaur keejiye soorat-e-mushird dekhne ko Haq Ta’ala ka mushaahada farma rahe hain aur aab-o-gul yaane jismaniyat aur bashariyat ko mahez ek parda qaraar de rahe hain. Aaj ke Deobandi wahdat-ul-wujood ke bhi munkir hain, halaanke jin hazraat ko ye apne mashaaiikh qaraar dete hain, wo is masla par bade mutashadid aur harees rahe hain. Dekhiye Anwar Shah Kashmiri apni kitab Faiz-ul-Baari hadees shareef ‘كنت سمعه الذی یسمع به’ ke tahat deobandiyo’n ke bayan-karda maane ka radd karte hue kehte hain”:

قلت وهذا عدول عن حق الالفاظ لان قوله كنت سمعه بصغة المتكلم يدل على انه لم يبق من المتفرب بالنوافل الا جسده وشبهه وصار المتصرف فيه الحضرة. الا لهية فحسب وهذا الذى عناه لاصوفيه بالفناء فى الله تعالى اى الا تسلاخ عن دواعى نفسه حتى لا يكون المتصرف فيه الا هو وفى الحديث معة الى وحدة الوجود وكان مشائخنا مولعون بتلك المسئلة الى زمن الشاه عبدالعزيز اما انا فلست بمتشدد فيها.

“‘كنت سمعه’ ke ye maane bayan karna ke banda ke kaan aankh waghaira azaa hukm-e-Ilaahi ki nafarmani nahi karte. Haq alfaaz se tajawuz aur kajrawi² hai. Is liye ke ba-segha-e-mutakallam Allah Ta’ala ka qaul ‘farmana is baat par dalaalat karta hai ke abd mutaqqarrib bin nawafil yaane banda mein siwaae jasad-o-soorat ke koi cheez baaqi hi nahi rahi aur us mein sirf Allah Ta’ala hi mutasarriif³ ho gaya hai aur yehi wo maane hain jin ko hazraat-e-soofiya kiraam ‘فنا فى الله’ se taabeer karte hain. Yaane bande ka apne khwahishaat-e-nafs se bilkul paak ho jaana,

¹ T: Urdu pdf mein is faarsi ibaaat ka tarjuma maujood nahi. Neeche maujood tarjuma mera izaafa hai: “Murshid ki wo soorat jo zaahir mein dikhaai deti hai wo Haq Ta’ala ka mushaahada hai. Lekin ye aab-o-gul (maaddi duniya) ke parde ke andar hota hai, jabke murshid ki wo soorat jo khalwat (tanhaai/muraagabe) mein zaahir hoti hai wo be-parda (ba-raah-e-raast) Allah Ta’ala ka mushaahada hai”. [RSB]

² T: (گج زوى) Tedhi chaal chalna, tedha-pan, ghalat raaste par chalna [RKT]

³ T: (مُتَصَرِّف) Tasarruf ya radd o badal kiya gaya [RKT]

yaha'n tak ke us banda mein Allah Ta'ala ke siwa koi shae qatan mutasarrif na rahe aur hadees-e-mazkoor 'كنت سمعه' mein wahdat-ul-wujood ki taraf chamakta hua ishaara hai. Hamare mashaaiikh Shah Abdul Aziz Sahab Mohaddis Dehelwi ke zamana tak is masla wahdat-ul-wujood mein bade mutashaddid aur harees the, lekin main uska qaayal to hoon, lekin mutashaddidi nahi hoon". (Faiz-ul-Baari: V4 P428)

"Is ibaarat se mas-ala wahdat-ul-wujood ka akaabir-o-mashaaiikh-e-deoband ke nazdeek haq hona azhar minash shams¹ hai. Ab Shah Waliullah Saahab ki ibaarat mulaahaza farmaiye".

“لا إله إلا الله” ke tahat farmate hain:

نیست هیچ معبودے و مقصودے و موجودے لے مگر حق تعالیٰ مبتدی را ارادہ عوام بگوید نیست هیچ معبودی، و متوسط را ارادہ خواص بگوید نیست هیچ مقصودی، و منتہی را ارادہ اخص الخواص بگوید نیست هیچ موجودے۔² (Intibaah: P91)

"Isi tarah Anfaas al-Aarifeen mein Shah Waliullah ke waalid-e-maajid Hazrat Shah Abdur Raheem Saahab farmate hain:

کفر شریعت دو معبود پیدا اشتق است.³

"Isi tarah P33 par bhi aisi ibaarat hai".

"Maulana Muhammad Yaar par kufr ka fatwa lagaane waale aankhe'n kholar dekhe'n ke Shah Waliullah Sahab aur unke waalid-e-maajid do (2) maujood-e-haqiqi jaanne ko kufr-e-haqiqi farma rahe hain. Uske baad deobandiyo'n ke musallam buzurg Anwar Shah Kashmiri ki ibaarat se Mohiuddin Ibne Arabi ki tauseeq suniye, likhte hain":

اما اهل العلم منهم فاکثرها تتعلق بحل مسائل الصفات وغیره و نعمت الکثوف هی .

"Hazraat soofiya kiraam mein se jo log ahle ilm hain, un mein aksar

¹ T: (أظهر من الشمس) Sooraj se bhi ziyaada waazeh aur raushan, poori tarah waazeh, zaahir, raushan [RKT]

² T: Urdu pdf mein is faarsi ibaarat ka tarjuma maujood nahi. Neeche maujood tarjuma mera izaafa hai: "Koi maabood (ibaadat ke laayaq), koi maqsood (matloob-e-haqiqi), aur koi maujood (haqiqi wujood rakhne waala) nahi siwaae Allah Ta'ala ke". [RSB]

³ T: "Shariyat ke nazdeek kufr ye hai ke do (2) maabood (khudaa'o'n) ko maana jaae". [RSB]

hazraat umoor-e-Ilaahiya mein masaa'il zaat-o-sifaat se taalluq rakhte hain". (Faiz-ul-Baari: V1 P174)

"Shah Waliullah Sahab aur Shaikh-e-Akbar ki tauseeq hamare jaleel-ul-qadar fuqaha-e-kiraam ne bhi farmai hai. Dekhiye Dur al-Mukhtaar, us mein Shaikh-e-Akbar ka tazkira karte hue farmate hain":

انه كان رحمته شيخ الطريقة حالا وعلما وامام الحقيقته حقيقتا واسما ومحى رسوم المعارف فعلا واسما.

(Durre Mukhtaar: V2 P30 (Nol Kishor, Lahore edition)

"Al haasil Maulana Muhammad Yaar Saahab ke ashaar ka mamba¹ masala wahdat-ul-wujood hai. Agar wahdat-ul-wujood ko shirkiya aqida kaha jaae to tamaam mashaaiikh-e-deobandiya kaafir-o-mushrik qaraar paaenge. Kyounke wo sab wahdat-ul-wujood par mutashaddid hain, jaisa ke Anwar Shah Kashmiri ki ibaa'rat manqoola baala se saabit hai, phir in ashaar ki bina par Maulana Muhammad Yaar Saahab ki takfeer ki jaae to Hazrat Shaikh-e-Akbar ki ibaa'rat-e-manqoola bhi bilkul maulana mausoof ki ibaa'rat jaisi hai. Lihaaza un dono ki takfeer bhi laazim aati hai. Shah Waliullah ka mukhalifeen ke nazdeek musallam buzurg hona, is qadar waazeh hai ke uske liye kisi suboot ki zaroorat nahi. Aur Shaikh-e-Akbar رحمته ki tauseeq Anwar Shah Saahab Kashmiri aur Saahib-e-Durre Mukhtaar ki ibaa'raton se zaahir hai. Lihaaza Shaikh-e-Akbar alae-rahma ki takfeer Anwar Shah Saahab aur Saahib-e-Durre Mukhtaar ki takfeer ko mustalzim² hogi, kyonke kaafir ki takfeer farz hai aur uski tauseeq haraam, balke kufr hai. Natija zaahir hai, ke Maulana Muhammad Yaar Sahab ka daaman is masla mein aise akaabir-e-ummat ke saath wabasta hai ke jinke saamne sar-e-tasleem kham karne ke siwa koi chaara nahi. Wallahu Alam bis sawaab wa tammat bil khair". (Muqaddama Diwaan-e-Muhammadi: P20)

Qaraeen-e-Kiraam! Bataiye in dalaail ki buniyad par Muhammad ﷺ ko khuda maana ja sakta hai? 'نعوذ بالله من ذلك'

¹ T: (منبع) Asal, nikalne ki jagah, muqaam e zuhoor, masdar [RKT]

² T: (مستلزم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

② Muhammad ﷺ Awwal Makhloq Hain:

Pakistan mein Syed Ahmad Saeed Kazmi ‘*Barelwi Maslak*’ ke imam ho guzre hain, unho’n ne apni kutub ke zariye ‘*haqiqat-e-muhammadiya*’ ke nazariya ko aam kiya. Apni mashoor kitab ‘*Taskeen-ul-Khawaatir*’ mein *Masla-e-Haazir-o-Naazir* par bahes ki hai. Is masla ko ‘*haqiqat-e-muhammadiya*’ ki buniyaad par saabit kiya hai. Allama Jalaal Dawaani ki ek ibaarat pesh ki.

Likhte hain: “*Mohaqqiq Dawaani farmate hain: Is muqaam par tehqeeq-e-kalaam ye hai ke tamaam ashaab-e-nazar-o-burhaan aur arbaab-e-shuhood-o-ayaan is baat par muttafiq hain ke ba-waseela-e-qudrat-o-iraada Khuda-e-Quddoos amr ‘کن فیکون’ se sabse pehle jo gauhar-e-muqaddast dariya-e-ghair maknoon se saahil-e-shuhood par aaya wo johar baseet noorani tha, jise hukma (Unani falsafi) ke urf mein aql-e-awwal kehte hain aur baaz ahadees mein qalam aala se taabeer kiya gaya hai aur akaabir aimma-e-kashf-o-tehqeeq (yaane Ibne Arabi aur uske saathi soofiya) use haqiqat-e-muhammadiya kehte hain. Is jauhar-e-noorani ne apne aapko aur apne Khaliq-e-be-misaal ko aur un tamaam afraad-e-maujudaat ko jo batawassut is jauhar-e-noorani ke Khaliq-e-be-misaal se saadir ho sakte hain, jis tarah wo afraad maujoodat se pehle the aur ab hain aur aainda honge, sabko jumla kaifiyaat ke saath ba-tamaam-o-kamaal jaan liya aur tamaam haqaaiq maujudaat bataur-e-antwaa-e-ilmi isi jauhar-e-baseet noorani (haqiqat-e-muhammadiya) mein mundarja aur makhfi thee’n, jis tarah daana ek khas tariqa par shaakho’n, patto’n aur phoolo’n par mushtamil hota hai kul afraad maujudaat usi tarteef ke muwaafiq jiske saath us jauhar-e-baseet noorani (yaane haqiqat-e-muhammadiya) mein poshida hain, kameen-gaah quwwat se jalwa-gaah fe’l aur saraa parda ghaib se maidan-e-shuhood mein ba-soorat mawad-e-kharjiya zuhoor-pazeer hote rehte hain”.*¹ (Akhlaaq-e-Jalaali az Mohaqqiq Dawaani: P256)

¹ T: Ye hissa poori kitaab ka sabse mushkil-tareen paragraph hai, is liye maine poore paragraph ko aasaan script ke zariye yahan neeche shaamil kiya hai:

Is muqaam par tehqiq-e-kalaam (gehri ilmi bahes) ye hai ke tamaam ashaab-e-nazar-o-burhaan (falsafi-o-mantiq-daan) aur arbaab-e-shuhood-o-ayaa’n (soofiya jo kashf-o-mushaahade ki baat karte hain) is baat par muttafiq hain ke ba-wasila-e-qudrat-o-iraada Khuda-e-Qudoos (Allah

Jalal Dawaani ne soofiya ki tarah istilahaat ka khoob istemaal kiya hai aur unka maqsad iske siwa aur kya hai ke ummat-e-muslima in soofiyat ki ibaaraat ko mushkil samajhkar is azeem saazish ko na jaan sake’n, jiske zariye ye islam ke buniyadi aqaad par hamla aawar hain. Aur ye soofiya wahdat-ul-wujood, haqiqat-e-muhammadiya, qalam-e-aala, jauhar-e-noorani, jaisi istilahaat ke zariye mohabbat-e-rasool ki aadh mein shirk-o-kufr ko islam ka rang dene ki koshish karte hain. Lekin ahle imaan ke liye unke kufr ko samajhna mushkil nahi hai. Jalal Dawaani ki ibaarat naql karke Syed Ahmad Saeed Kazmi jin aqaaid ko saabit karne ki koshish kar rahe hain, wo mulaahaza farmaiye.

Likhte hain: *“Is imaan-afroz bayan se tasrihaat-e-manqoola-baala ki taaeed ke alaawa mundarja-zel umoor bhi waazeh ho gae”.*

- ① Huzoor ﷺ awwal makhlooq hain.
- ② Huzoor ﷺ aql awwal aur qalam-e-aala hain.
- ③ Huzoor ﷺ jauhar baseet noorani hain.
- ④ Huzoor ﷺ tamaam kaaenaat ke haqaaq-e-lateefa ke jaame hain.

Ta’ala ki qudrat aur marzi se) ‘كُنْ فَيَكُونُ’ (Ho ja, to wo ho jaata hai) se sabse pehle jo gohar-e-muqaddas (paakiza jauhar) dar baee ghaib (poshida aalam) se saahil-e-shuhood (zaahir duniya) par aaya, wo jauhar-e-baseet nooraani (khaalis raushan wujood) tha, jise hukma-e-unaani (yunaani falsafi) urf mein aql-e-awwal kehte haina ur baaz ahadees mein qalam-e-aala (buland tareen qalam, ya wo qalam jise Allah ne sabse pehle takhleeq kiya) aur akaabir aimma-e-kashf-o-tehqi (Ibne Arbi jaise soofiya) ise haqiqat-e-muhammadiya kehte hain. Us jauhar-e-nooraani (soofiya ke nazdeek haqiqat-e-muhammadiya ne) ne apne aap ko, apne be-misaal Khaaliq (Allah ko, aur un tamaam makhluqaat ko jo us jauhar-e-nooraani ke zariye Allah se saadir hue’n jis tarah wo makhluqaat pehle thee’n, ab hain aur aainda hongy, sab ko poori kaifiyaat ke saath mukammal taur par jaan liya. Aur tamaam makhluqaat ke haqaaq, ilmi taur par (yaane ilm-e-Ilaahi mein) us jauhar baseet-e-nooraani (haqiqat-e-muhammadiya) mein poshida the, jaise ek (1) beej mein poora darakht chupa hota hai. Phir tamaam makhluqaat quwwat (taaqat) ke zakhire se, fe’l (zaahir duniya) ke maidaan mein aur ghaib ke parde se shuhood (zaahir) ke maidaan mein is tarteb ke mutaabiq zaahir rahee’n jo us jauhar-e-nooraani (haqiqat-e-muhammadiya) mein pehle se makhfi thee’n.

Note:

Jauhar-e-Nooraani aur Haqiqat-e-Muhammadiya ka tasawwur, ye soofiya ka falsafa hai, jiska Quran-o-Hadees mein koi suboot nahi. Salaf-o-Saaliheen ke nazdeek Allah ne apne jumla-e-Kun ke zariye se makhluqaat ko paida kiya, na ke kisi ‘nooraani jauhar’ ke zariye se. Nabi ﷺ bashar hain, ‘nooraani haqiqat’ nahi jis mein tamaam makhluqaat poshida ho’n. [RSB]

⑤ *Huzoor ﷺ Allah Ta'ala ko bhi jaante hain aur tamaam maujudaat-o-makhluqaat aur unke jamee' ahwaal ko ba-tamaam-o-kamaal jaante hain. Maazi, haal, mustaqbil mein koi shay kisi haal mein ho Huzoor ﷺ se makhfi nahi.*

⑥ *Tamaam maujudaat-e-kharjiya ka zuhoor haqiqat-e-muhammadiya se hota hai, hatta ke tarteeb-e-zuhoor bhi wohi hai jo haqiqat-e-muhammadiya mein mastoor hai.* (Taskeen-ul-Khawatir az Kazmi: P50)

Qaraeen-e-Kiraam! Bataaiye kya quran-e-majeed ki kisi aayat mein ya hadees-e-rasool ﷺ mein haqiqat-e-muhammadiya ka tazkirah hai? Yaqinan nahi.

③ Haqiqat-e-Muhammadiya Na Aulaad-e-Aadam Mein Shaamil Hai Aur Na Bashar Hai:

Mufti Ahmad Yaar Khan Naeemi jo barelwiyaat ke mashaaikh mein shumaar hote hain, likhte hain: *“Ek hai shakhs-e-muhammadi, doosri hai haqiqat-e-muhammadi. Ye shakhs-e-muhammadi is jism-e-athar ka naam hai, jo Adam ﷺ ki aulaad mein se hai. Bibi Aamina ke batan se paeda hua aur tamaam nabiyo'n ke baad is duniya mein jalwa-gar hua. Jo is duniya mein apne tamaam rishto'n se munsalik hai, Bibi Aamina ka noor-e-nazar hona. Hazrat Ayesha ؓ ka sartaaj hona, apni aulaad ka waalid hona. Un tamaam rishto'n ke saath jo aapki qaraabat hai, ye sab usi bashari wujood ki sifaat mein daakhil hain, haqiqat-e-muhammadiya mashaaikh-e-soofiya ki istilaah mein zaat-e-mutlaq ke pehle taayyun ka naam hai”.*

“Huzoor-e-Akram ﷺ Allah Ta'ala ki pehli tajalli hain aur baaqi jitni makhlooq hain, wo pehli tajalli ke baad khuda ki doosri tajalliyaat ki mazhar hai. Wujood-e-unsuri ki jihat se aapke baare mein quran mein is tarah farmaya gaya hai”

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ.

Aap Farma De'n Ke Main Tum Jaisa Bashar Hoo'n. (Surah al-Kahf 18: 110)
[Tarjuma: Ahmad Yaar Khan Naeemi]

“Aur haqiqat-e-muhammadiya ke baare mein khud Huzoor ﷺ ne

farmaya: “Main us waqt nabi tha, jab ke hazrat Adam ﷺ aab-o-gul mein jalwa-gar the:, ye haqiqat-e-muhammadiya na aulaad-e-adam mein shaamil hai, na bashar hai aur na mislukum ‘مِثْلُكُمْ’ hai aur na use kisi ka baap na kisi ki aulaad keh sakte hain, balke ye haqiqat muhammadiya saari kaaenaat ki asal hai. Aapka noor hona, Rabb ki daleel aur burhaan hona usi haqiqat-e-muhammadiya ki sifaat hain. Haqiqat-e-muhammadiya ki tashreeh masnawi mein kaafi tafseel ke saath bayan ki gai hai aur Maulwi Ashraf Ali Thanwi ne bhi Nashr at-Taiyyab mein haqiqat-e-muhammadiya ko khoob acchi tarah saabit kiya hai. Tafseer-e-Rooh-ul-Bayan mein ‘هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ’ ke tahat likha hai ke tamaam roohe’n rooh-e-muhammadiya se paeda hue’n. Lihaaza huzoor abul arwaah hain”. (Risaala-e-Noor az Mufti Ahmad Yaar Khan Naeemi)

Bataiye ke quran-e-majeed ki kisi aayat mein ya Rasool Allah ﷺ ke kisi farman mein ‘haqiqat-e-muhammadiya’ ka zikr hai? Aur ye bhi mulaahaza farmae’n ke ye barelwi ulama kabhi ‘haqiqat-e-muhammadiya’ ko Muhammad ﷺ bin Abdullah se alag karke pesh karte hain aur kabhi Muhammad ﷺ bin Abdullah ke unsuri wujood par ‘haqiqat-e-muhammadiya’ ka itlaaq karke jab Rasool Allah ﷺ ka labaada odh lete hain. Is tarah musalman ki aksariyat ko hubb-e-rasool ﷺ ki aadh mein shirk mein mulawwis kar dete hain. Allah Ta’ala hame’n unke shirk-o-kufr ko samajhne ki taufeeq de. Ameen

④ Tamaam Kaaenaat Huzoor ﷺ Ke Faiz Ki Mohtaaj Hai:

Syed Ahmad Saeed Kazmi isi falsafe ko asaan karke youn bayan karte hain: “Hamara maslak hai ke Huzoor ﷺ mabdaa-e-kaaenaat hain. Huzoor fakhr-e-kaaenaat hain aur mujhe kehne dejiye ke Huzoor ﷺ maqsood-e-kaaenaat hain. Saahib-e-Rooh-ul-Maani ne Aarifeen ka ek qaul naql kiya hai ke Aap ‘رَحْمَةً لِّلْعَالَمِينَ’ kyon hain? Farmate hain ke wajah ye hai ke Huzoor-e-Aqdas ﷺ asal hain aur tamaam alameen uski faraa’, asal kehte hain jad ko. Aur faraa’ kehte hain shaakh ko. Ye bataao jis darakth ki jad na ho to kya shaakhe’n baaqi rahengi”.

“Agar darakht ki jad sookh jaae, shaakhe’n hari rahengi, darakht

ki jad ko jala do to shaakhe'n maujood rahengi, nahi, bilkul nahi. Are darakht ki jad se to saara kaam hota hai. Jad jo hai, taney ko ghiza pohoncha rahi hai. Pehle jad taney ko ghiza pohonchati hai, phir jad ki pohonchai hui ghiza taney se moti-moti shaakho'n mein pohonchti hai, phir choti-choti shaakho'n mein pohonchti hai aur phir patto'n mein pohonchti hai aur phoolo'n mein pohonchti hai aur samar¹ mein pohonchti hain. Isse maaloom hua ke saara tanaa us jad ka mohtaaaj hai".

"Jab us jad ka faiz jaari hai to shaakhe'n hari hain aur jad ka faiz khatam ho jaae to shaakhe'n sookh jaae'n. Mere Aaqā (عاقا) tamaam kaaenaat ke zarre-zarre ke liye asal hain. Aur is kaaenaat ka zarra-zarra oopar hai, khwah zameen ke neeche hai wo hawao'n mein hai wo fizaao'n mein hai, tahat mein hai, fauq mein hai, arsh mein hai, farsh mein hai. Jaha'n bhi koi zinda hai, Mustafa ki jad ke liye shaakh hai, aapka faiz is tarah kaaenaat ke zarre-zarre ko pohonch raha hai, jaise jad ka faiz shaakh ke har juzv ko pohonch raha hai. Mera imaan hai ke Mustafa agar na ho'n to kaaenaat zinda nahi reh sakti. Agar wo mar gae to ham kaise zinda reh gae". (Zikr-e-Habib: P13-14)

Is aqida mein Syed Ahmad Saeed Kaazmi Saahab akele nahi hain, balke unke maslak ke doosre ulama bhi unki taaeed karte hain, mulaahaza farmae'n.

Mufti Ahmad Yaar Khan likhte hain: *"Huzoor (ﷺ) tamaam kaaenaat ki asal hain 'وكل الخلق من نوري اصل'² ka apni faraa' mein aur maadde ka saare mushtaaqaat mein ek ka saare adado'n mein paaya jaana zaroori hai".*

*Har ek unse hai, wo har ek mein hain - Wo hain ek ilm-e-hisaab ke
Bane do (2) jahan ke wohi bana - Wo nahi jo unse bana nahi.*

(Jaa al Haq: P144)

Ahmed Raza Khan Barelwi is falsafe ki is tarah wazaahat karte hain:
"Tamaam jahan aur uska qiyaam sab unhee'n ke dam-e-qadam se hai.

¹ T: (ثمر) Phal [RSB]

² T: Tamaam makhluqaat mere noor se paida hui hain. Ye riwayat saabit nahi [RSB]

Ye aalam jis tarah ibtida-e-afreenish ¹ mein unka mohtaaj tha, ke ‘لولاك لما خلقت الافلاك’² youn-hi apni baqaa mein bhi inka mohtaaj hai. Aaj agar wo apna qadam darmiyan se nikaal le’n, tamaam aalam abhi abhi fanaa-e-mutlaq ho jaae”.

*Wo jo na the to kuch na tha - Wo jo na ho’n to kuch na hoga
Jaan hain wo jahan ki - Jaan hai to jahan hai.*

(Al-Amn wal Ula: P37)

Qaraeen-e-Kiraam! Dekhiye kis tarah hubb-e-rasool ﷺ ki aad mein shirk phaelaya ja raha hai.

Allah Ta’ala farmata hai:

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ.

Aap ﷺ Farma Deejiye Ke Main Apni Zaat Ke Liye To Kisi Nafa Aur Nuqsaan Ka Ikhtiyaar Nahi Rakhta, Magar Jitna Allah Ko Manzoor Ho.
(Surah Yunus 10: 49)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝

Keh Deejiye! Ke Mujhe Tumhare Liye Kisi Nuqsaan Aur Nafa Ka Ikhtiyaar Nahi. (Surah al-Jinn 72: 21)

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝

Kehdo Ke Main Tumhare Liye Nafa-o-Nuqsaan Ka Ikhtiyaar Nahi Rakhta.
(Surah al-Jinn 72: 22)

Saari kaaenaat ko Rasool Allah ﷺ ka mohtaaj kehne waalo’n ke paas in aayaat ka kya jawab hai?

⑤ **Huzoor-e-Akram ﷺ Haazir-o-Naazir Hain Ka Matlab Ye Hai Ke Haqiqat-e-Muhammadiya Kaaenaat Ke Zarre Zarre Mein Jaari-o-Saari Hai:**

Syed Ahmad Saeed Kazmi Sahab masla-e-haazir-o-naazir saabit karte hue likhte hain ke ham Muhammad ﷺ bin Abdullah ko har jagah

¹ T: (اِبْتَدَا اَفْرَيْنِش) Makhlooq ki ibteda, takleeq, paida hona [RSB]

² T: Agar tum (Aye Muhammad ﷺ!) na hote to main kaanaat ko paida na karta. Ye riwayat mauzoo aur manghadat hai [RSB]

maujood nahi maante, balke aapki ‘*haqiqat-e-muhammadiya*’ ko kaaenaat ke zarre-zarre mein jaari-o-saari maante hain.

Mulaahaza farmaiye: “*Huzoor-e-Akram ﷺ ke liye jo lafz haazir-o-naazir bola jaata hai, iske ye maane hargiz nahi ke aapki bashariyat-e-mutahhara har jagah har ek (1)-ke saamne maujood hai. Balke uske maane ye hain ke jis tarah rooh apne badan ke har juzv mein maujood hoti hai, usi tarah Rooh do Aalam (Rooh-ul-Akwaan) ﷻ ki haqiqat munawwara zarrat-e-aalam ke har zarra mein jaari-o-saari hai. Jiski bina par Huzoor ﷺ apni roohaniyat aur nooraniyat ke saath ba-yak-waqt mutaaddid muqamaat par tashreef farma hote hain*”. (Taskeen-ul-Khawaatir: P13)

“*Ham pehle bayan kar chuke hain ke ham Nabi-e-Kareem ﷺ ko huzoor ki jismaniyat aur bashariyat-e-mutahhara ke saath haazir-o-naazir nahi maante, balke huzoor ki haqiqat-e-muqaddisa ko zaat-e-kaaenaat mein jaari-o-saari maante hue roohani taur par aapko haazir-o-naazir maante hain*”. (Taskeen-ul-Khawaatir: P80)

“*Is mein shak nahi ke namaz mein ‘السلام عليك أيها النبي’ kehne ka hukm bhi is amr par mabni hai ke jab haqiqat-e-muhammadiya tamaam zarrat-e-kaaenaat mein maujood hai to har abd musalla ke baatin mein iska paya jaana zaroori hai*”. (Taskeen-ul-Khawaatir: P45)

Kaazmi Saahab ke *Rooh-ul-Akwaan* ki buniyad par masla-e-haazir-o-naazir saabit kiya, phir *Rooh-ul-Akwaan* ko unka mafhoom soofiya ki mashoor tafseer Araais al-Bayaan se bayan kiya. Mulaahaza farmae’n:

① Khaliq-e-Kaaenaat ne apni kul makhluqaat mein jo cheez sabse pehle paeda ki wo Hazrat Muhammad ﷺ ka noor-e-mubaarak hai. Phir Allah Ta’ala ne us noor ke ek juzv se arsh taa farsh tamaam makhluqaat ko paeda kiya. Sabka sudoor-o-zuhoor unhi ke noor se hai, lihaaza unka hona makhlooq ka hona hai aur unka maujood hona wujood-e-khalq ka moojib hai.... sabke wujood ka sabab wohi hain...

② Qaza qudrat mein tamaam makhluqaat soorat-e-makhlooqa ki tarah be-jaan aur rooh-e-haqiqi ke baghair padi hui Hazrat Muhammad ﷺ ki tashreef-aawari ka intizaar kar rahi thi. Jab Hazrat Muhammad ﷺ aalam

mein tashreef laae to tamaam kaaenaat wujood-e-muhammadi se zinda ho gai, is liye tamaam makhluqaat ki rooh (Rooh-ul-Akwaan) Huzoor ﷺ ki zaat hi hai. (Taskeen-ul-Khawaatir: P43)

Bataaiye, quran-o-sunnat mein in baato'n ki koi daleel hai?

⑥ Huzoor ﷺ Ke Aftaab-e-Hayaat Se Har Ek Ko Hayaat Mili Hai, Kyounke Wo Asal Kaaenaat Hain, Lihaaza Zinda Hain:

Syed Ahmad Saeed Kazmi ne is aqide ko jis tarah bayan kiya, mulaahaza farmae'n:

"Is haisiyat se ke Huzoor ﷺ asal kaaenaat hain. Aapki hayaat-e-muqaddasa wujood-e-mumkinaat ke aasman ka chamakta hua aftaab hai. Makhluqaat ki tamaam anwaa-o-aqsaam aur afraad ba-manzila aaino'n ke hain. Har aaina apne muqaam par makhsoos kaifiyat aur juda-gaana qism ki istedaad¹ ka haamil hai. Is liye har fard apne hasb-e-haal us aftaab-e-hayaat se iktisaab-e-hayaat kar raha hai. Khalq-o-amr, ajsaam-o-arwaah, ayaan-o-maane, arz-o-samaa, tahat-o-fauq in sabka noor-e-hayaat is aftaab hayaat-e-muhammadi ki shuaae'n hain".

"Albatta alam-e-mumkinaat ka is ma'dan-e-hayaat se qurb aur bo'd² aur afraad-e-kaaenaat mein istedaad ki quwwat-o-zoaf maraatib-e-hayaat mein zaroor moojib-e-tafaawut³ hai. Nafs-e-hayaat sab mein paai jaati hai. Lekin har ek hayaat uski haalat ke munaasib hai. Momin ho ya kaafir, nek ho ya badd, har ek ka mabda-e-faiz zaat-e-nabawiya ka wujood hai aur huzoor hi ke aftaab-e-hayaat se har ek momin mein hayaat ki raushni paai jaati hai. Aftaab-e-hayaat agar ghuroob hoj aae to tamaam aaine apne noor se mehroom ho jaaenge. Un tamaam aaino'n mein noor ka paaya jaana aftaab ke chamakne ki daleel hai. Is tarah aalam-e-mumkinaat ke kisi ek zarre mein noor-e-hayaat ka paaya jaana aftaab hayaat-e-muhammadi ke maujood hone ki daleel hai".
(Hayat un Nabi az Kazmi: P90)

¹ T: (الاستعداد) Salaahiyat, qaabiliyat [RKT]

² T: (بعد) Faasla, doori, farq [RKT]

³ T: (تفاوت) Farq, imtiyaz [RKT]

Ahmad Raza Khan Bareilwi likhte hain:

“Aur nusoos-e-mutawaatira auliya-e-kiraam-o-aimma-e-azzaam-o-ulama-e-elaam se mubarhan¹ ho chuka ke har nemat qaleel ya kaseer, sagheer ya kabeer, jismani ya roohani, deeni ya dunyawī, zaahiri ya baatini, roz-e-azal se ab tak, ab se qiyaamat tak, qiyaamat se aakhirat tak, aakhirat se abad tak, momin ya kaafir, mutee’ ya faajir, malak ya insaan, jinn ya haiwaan, balke tamaam ma-siwa Allah, jise jo kuch mili ya milti hai, ya milegi, unhi ke haatho’n par bat-ti hai aur bategi. Ye sar al wujood aur asal wujood, khalifatullah aazam aur wali nemat-e-alam hai”. (Jaza Allah Adwah: P23 (ba-haawala) Faisla-kun Munazara: P56)

“Huzoor-e-Akram ﷺ Allah Azzo Wajal ke naaib-e-mutlaq hain. Tamaam jahan huzoor ke tahat-e-tasarruf kar diya gaya hai. Jo chaahe’n kare’n, jise jo chaahe’n jisse jo chaahe’n wapas le’n. Tamaam Jannat unki jaageer hai ‘مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ’² huzoor ke zer-e-farman hai, janant-o-dozakh ki kunjiya’n aapke dast-e-aqdas mein dedi gae’n. (Bahar-e-Shariyat: V1 P22)

Qasim Nanotwi Saahab likhte hain: *“Wajah is farq ki wohi tafaawut-e-hayaat hain, yaane hayaat-e-nabawi ba-wajah arziyat qaabil-e-zawaal nahi aur hayaat-e-momineen ba-wajah arziyat qaabil-e-zawaal hai. Is liye maut ke waqt hayaat-e-nabawi zaayal na hogi. Haa’n mastoor³ ho jaaegi aur hayaat-e-momineen saari ya aadhi zaayal ho jaaegi, so dar-soorat taqaabul-e-adad-o-malka is istinaar-e-hayaat mein aapki zaat ko to misl-e-aftaab samjhiye, ke waqt-e-kasoof out mein hasb-e-mazoom hukma uska noor mastoor ho jaata hai, zaayal nahi hota”*.

“Ya misl-e-shama chiraagh khayal farmaiye ke jab usko kisi haandi ya makte mein rakh kar oopar se so-posh rakh deejiye to uska noor bilbadaahat mastoor ho jaata hai, zaayal nahi hota aur dobaara zawaal-e-hayaat momineen ko misl qamar khayal keejiye ek waqt-e-kasoof uska noor zaayal ho jaata hai. Ya misl-e-chiragh samjhiye ke gul hone ke baad us mein noor bilkul nahi rehta. Albatta roghan ya fateela

¹ T: (مُتَرَبِّينَ) Raushan, waazeh, dalaal se saabit [RKT]

² T: Aasmaan-o-Zameen Ki Baadshaahi (Surah al-Anaam 6: 74) [RSB]

³ T: (مَسْتُور) Chupa hua, poshida, makhfi [RKT]

ya kisi qadar thodi der fateela ke sire mein aatish baaqi reh jaati hai”.
(Aab-e-Hayat: P159)

Mazeed likhte hain:

“Ambiya ﷺ ke amwaal mein meeraas ka jaari na hona aur doosro’n ke amwaal mein jaari hona is amr par shaahid hai ke arwaah-e-ambiya ﷺ ka unke abdaan se ikhraaj nahi hota, misl noor-e-chiraag atraaf-o-jawaanib se samet lete hain. Unke siwa doosro’n ki arwaah ko unke abdaan se khaarij kar dete hain. Is liye samaa’-e-ambiya ﷺ baad wafat ziyaada-tar qareen-e-qiyaas hai. Aur isi liye unki ziyarat wafaat ke baad bhi aisi hai, jaise aiyyaam-e-hayaat mein ihya ki ziyarat hua karti hai aur is wajah se youn nahi keh sakte ke ziyarat-e-nabi ﷺ misl ziyarat-e-masjid, ziyarat-e-makaan makeen hai aur isi wajah se لَا يُشَدُّ¹ waha’n ehtemaam se jaana mamnoo hai, balke wo ziyarat-e-makaa’n-makeen hai”. (Jamal-e-Qasmi: P16)

Barelwi Ulama ki tarah Deobandi Ulama bhi hayaat un nabi ke qaayal hain. Qasim Nanotwi Sahab ka nazariya aapne mulaahaza farmaya. Aise hi nazariyaat ka izhaar Muhammad Tahir Qasmi Saahab Aqaaid-e-Islam Qasmi: P74 kar rahe hain: *“Ye hayaat un Nabi ka aqida ulama-e-deoband ke aqaaid mein daakhil hai. ‘المهند على المفند’ Al Mohannad Ala al Mufannad Ulama-e-Deoband ke aqaad ki aisi mustanad kitab hai, jis par bahut se ulama-e-deoband ki tasdiqaat maujood hain. Us mein ye aqida likha hua hai Aap ﷺ apni qabr mein zinda hain aur aapki hayaat duniya jaisi hai, barzakhi nahi hai”.* (Al Muhannad Fee Aqaaid Ulama-e-Deoband: P70)

Maroof Deobandi Alim Akhlaaq Hussain Qasmi Saahab likhte hain: *“Hazrat Maulana Qari Muhammad Taiyyab Saahab jo hamare akaabir mein hain, Hazrat Muhammad Qasim Nanotwi ke uloom-o-maarif ke behtareen shaareh hain, is masla par tehreer farmate hain: Huzoor ki hayaat barazqi hai, magar is qadar qawi hai ke ba-lihaaz-e-aasaar wo*

¹ T: Safar nahi kiya jaaega (kisi khaas muqaam ki ziyarat ke liye)... ye ek (1) lambi hadees ka ek (1) tukda hai jis mein 3 masaajid (Masjid-e-Haraam, Masjid-e-Nabawi aur Masjid-e-Aqsa) ke alaawa kisi aur jagah ki taraf safar na kiya jaae (Bukhari: H1189) [RSB]

dunyawi bhi hai.... yehi wajah hai ke baad-e-wafat huzoor ke honto'n ko harkat hui. Janaza mein kalaam farmaya aur qabr mein kalaam farmaya, jisko baaz Sahaba ne suna. Ye to wafaat ke fauri baad hai ke rooh ne jism ko kulliyatan nahi choda. Lekin baad mein ta-hashr bhi rooh ka wohi taalluq badan se qaayamm rahega, jaisa ke ba-nas-e-hadees ajsaad-e-ambiya ka mitti par haraam hona saabit hai. Agar un abdaan mein koi rooh nahi hai to unhen gal jaana chaahiye, phir hayaat ka ye asar aalam-e-barzakh mein hai. Aalam-e-duniya mein hai, ke unke amwaal mein meeraas jaari nahi hoti. Unki azwaaj par bewagi nahi aati, unke nikaah haraam hote hain, na sirf azmat-e-ambiya ki wajah se, balke haqiqatan hayaat ki wajah se ke wo bewa hi nahi hain. Pas ambiya ki ye barzakhi hayaat jismani waaz qabeel-e-dunyawi bhi hai ke ajsaad mein his-o-harkat bhi hai. Qabro'n mein ibaadat bhi hai, kalaam bhi hai, ummat ki taraf tawajjo bhi hai, phir yehi hayaat az qabeel-e-hayaat barzakhi bhi hai ke nigaaho'n se ojhal hai. Unki awaaz in kaano'n mein nahi aati aur kalaam in hissi kaano'n mein nahi padta. Neez ummat ke haal ki taraf tawajjo aur rukh ka pherna in aankho'n se dikhaai nahi deta, so is mein hamari kamzori ko yaane zof-e-qawi ko dakhil hai. Na ke un aasaar ke maujood na hone ya qaabil-e-wujood na hone ka. Ba-alfaaz-e-mukhtasar, dono hayate'n is tarah jama hain ke hayaat-e-barzakhi asal hai aur hayaat-e-dunyawi uske taabe. Yaane wo aenan maujood hai aur ye aasaaran maujood hai. Isi tarah dono hayaat jama ho jaati hain, na istiaaratan¹, balke haqiqatan". (Hayat un Nabi az Akhlaq Hussain Qasmi: P13)

Qaraeen-e-Kiraam! Bataiye Quran-e-Majeed ki kis aayat mein aur Rasool Allah ﷺ ke kis farman mein in nazariyaat ki taa'eed hoti hai, kya Sahaba Kiraam رضى الله عنهم, Taabaeen aur aimma-e-deen hayaat-e-zaati, hayaat-e-dunyawi ya haqiqat-e-muhammadiya ki gumrahiyo'n se waaqif the? Yaqinan nahi. Phir jo aqaaid Sahaba Kiraam رضى الله عنهم ke na the, aaj wo Ibne Arbi aur deegar Soofiya ki paerawi mein man-ghadat riwayaat ki buniyad par kaise islami ho sakte hain?

Agar Rasool Allah ﷺ apni qabr mein zinda hain, qabr mein kalaam farmate hain, unki azwaaj-e-mutahharaat bewa hi nahi huee'n to phir in

¹ T: (استعارتاً) Majaazan, tashbeehan, metaphorically [RSB]

dalaael ka kya jawab hai.

① Abu Saeed Khudri رضي الله عنه farmate hain ke Rasool Allah ﷺ ne farmaya: “*Ek bande ko Allah Ta’ala ne ikhtiyaar diya ek wo duniya ki chamak-dhamak aur zeb-o-zeenat mein se jo chaahe lele, ya Allah ke paas jo kuch hai use ikhtiyaar karle to us bande ne Allah ke paas jo kuch hai use ikhtiyaar kiya. Ye sunkar Abu Bakr رضي الله عنه rone lage aur farmaya: Ham apne maa-baap ke saath aap par qurban. Is par hame’n taajjub hua logo’n ne kaha ke is buzurg ko dekho ke Rasool Allah ﷺ to ek bande ke baare mein bata rahe hain aur ye keh raha hai ke ham apne maa-baap ke saath aap par qurban, lekin chand din baad waazeh hua ke jis bande ko ikhtiyaar diya gaya tha, wo khud Rasool Allah ﷺ the, aur Abu Bakr ham mein sabse ziyada saahib-e-ilm the*”. (Sahih Bukhari: H3904; Sahih Muslim: H2382)

Agar aap faut hi nahi hue to Abu Bakr ka rona aur is hadees ka kya matlab hai?

② Agar Rasool Allah ﷺ qabr se kalaam farmate hain aur ummat ki taraf tawajjo bhi hai to phir Sahaba Kiraam رضي الله عنهم ka ye kehna kya matlab rakhta hai ke us din se tabnaak aur behtareen din koi na tha, jis din Rasool Allah ﷺ madina tashreef laae the aur koi din usse ziyaada taareek na tha, jis din aapne wafaat paai. (Sunan Ibne Majah: H1631)

③ Agar Nabi-e-Rahmat ﷺ ki rooh badan se khaarij nahi hui to phir jab Rasool Allah ﷺ ne Fatima رضي الله عنها se sargoshi ki aur bataya ke aap apne isi marz se wafaat pa jaaenge to Fatima رضي الله عنها rone kyon lag gai thee’n? (Sahih Bukhari: 4433; Sahih Muslim: 2450) Aur aapki wafaat ke baad shiddat-e-gham se Anas رضي الله عنه se kyon kaha ke tumne kis dil se Allah ke Nabi ﷺ ke jism par mitti daali. (Sahih Muslim: H4462)

④ Agar aap faut hi nahi hue to Umar Farooq رضي الله عنه ke is elaan ke jawab mein ke: “*Aap ﷺ us waqt tak wafaat nahi paaenge, jab tak Allah Ta’ala munafiqeen ko fana na karde*”. Abu Bakr رضي الله عنه ka mashoor khutba ka kya matlab hai, jisme Aap ﷺ ne farmaya:

أما بعد: من كان منكم يعبد محمداً فإن محمداً قد مات، ومن كان منكم يعبد الله فإن الله حي لا يموت.
“*Amma Baad: Tum mein se jo shakhs Muhammad ﷺ ki Pooja karta tha, wo jaan le ke Muhammad ﷺ ki maut waaqe ho chuki hai aur tum mein*

se jo shakhs Allah ki ibaadat karta tha, to yaqinan Allah hamesha zinda rehne waala hai, kabhi nahi marega". (Hadees)

Phir Abu Bakr Siddiq رضي الله عنه ne is aayat ki tilaawat ki:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

Aur Muhammad ﷺ Sirf Rasool Hi Hain, Unse Pehle Bohot Se Rasool Ho Chuke Hain. Kya Agar Inka Intiqaal Ho Jaae Ya Ye Shaheed Ho Jaae'n To Tum Islam Se Apni Ediyo'n Ke Bal Phir Jaaoge? Aur Jo Koi Apni Ediyo'n Par Phir Jaae To Hargiz Allah Ta'ala Ka Kuch Na Bigaadega Anqareeb Allah Ta'ala Shukar-guzaro'n Ko Nek Badla Dega. (Surah Aale Imran 3: 144)

⑤ Is aayat ko sunkar Ibne Abbas رضي الله عنه kyon karte hain?

Wallah! Aisa lagta tha, ke logo'n ne isse pehle jaana hi na tha ke Allah Ta'ala ne ye aayat naazil ki hai, yaha'n tak ke Abu Bakr رضي الله عنه ne iski tilaawat ki to saare logo'n ne ye aayat leli aur har insaan uski tilaawat kar raha tha.

⑥ Aur is aayat ko sunkar Umar Farooq رضي الله عنه kyon kehte hain?

Wallah! Maine joo'n hi Abu Bakr رضي الله عنه ko ye aayat tilaawat karte hue suna to jaan gaya ke ye bar-haq hai, pas main toot kar reh gaya, hatta ke mere paao'n mujhe sahaar¹ hi nahi rahe the aur main zameen ki taraf ludhak gaya aur main jaan gaya ke Nabi-e-Akram ﷺ ki wafaat ho chuki. (Bukhari: H4454)

⑦ **Huzoor ﷺ Aalim-ul-Ghaib Hain:**

Mufti Ahmad Yaar Khan Saahab likhte hain:

هو عليه السلام لا يخفى عليه شيء من الخمس المذكورة في الآية و كيف يخفى ذلك والا قطاب السبعة من امته يعلمونها وهم دون الغوث فكيف بسيد الاولين والا خرين الذي هو سبب كل شيء ومنه كل شيء.

¹ T: (سہار) Bardaasht, sabr, sehne ka hausla, endurance, tolerance [RKT]

“Quran main hai ke 5 cheezo’n ka ilm koi nahi jaanta. Haa’n huzoor-e-aqdas se un 5 cheezo’n ka ilm makhfi nahi reh sakta. Aapki shaan to bahut oonchi hai, balke aapki ummat ke 7 aqtaab bhi un 5 cheezo’n ka ilm rakhte hain. Halaanke ye aqtaab ghaus ke muqaam se ka kam-darja rakhte hain to batlaaiye us ilm mein ghaus ki kya shaan hogi. Jab aapki ummat ke ghaus aur aqtaab bhi in cheezo’n ka ilm rakhte hain to Huzoor Akram ﷺ se un 5 cheezo’n ka ilm kaise makhfi reh sakta hai. Is liye ke aap Syed-ul-Awwaleen wal Akhireen hain aur aap ka wujood-e-aqdas takhleeq-e-kaaenaat ka baais hai. Sirf baais hi nahi balke asal kaaenaat hone ki wajah se tamaam kaaenaat aap ke wujood se zaahir hui hai”.
(Jaa al Haq: P106)

Barelwi Ulama in aayaat par ghaur kyon nahi karte? Allah Ta’ala farmata hai:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

Kehdo Jo Bhi Aasmaano’n Aur Zameen Mein Hain, Ghaib Ki Baate’n Nahi Jaante Siwaae Allah Ke Aur Wo Ye Bhi Nahi Jaante Ke Kab (zinda karke) Uthaae Jaaenge. (Surah an-Naml 27: 65)

Syed-ul-Bashar Muhammad ur Rasool Allah ﷺ se elaan karwaaya:

وَلَا أَعْلَمُ الْغَيْبَ

Aur Na Main Ghaib Ki Baate’n Jaanta Hoo’n. (Surah al-Anaam 6: 50)

Aur farmaya:

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۚ وَمَا مَسْنِيَ السُّوءُ ۚ

Aur Agar Main Ghaib Ki Baate’n Jaanta Hota To Bohot Se Faaede Jama Kar Leta Aur Mujhe Koi Takleef Na Pohonchti. (Surah al-Aaraaf 7: 188)

Allah Ta’ala ke ilm mein kisi doosre ko shareek samjhna shirk fil-ilm hai. Allah Ta’ala ne jab Rasool Allah ﷺ ko ittela di to aapne qurb-e-qiyaamat ki alaamat dajjaal ki aamad aur Nuzool-e-Isa samet bahut se waaqiaat bayan farmae aur jab Allah ne ittela nahi di to:

① Aapne us munafiq ke saath 70 jaleel-ul-qadar Sahaba Kiraam ﷺ bhej diye, jisne kaha tha ke use tableegh-e-islam ke liye muballigheen

chaahiye aur raasta mein usne dhoka se sab Sahaba Kiraam ﷺ ko shaheed karwa diya. (Sahih Bukhari: 4090; Muslim 677)

② Aap ﷺ ne ek yahoodi ke yaha'n zeher-aalood kahan kha liya, jisse ek Sahabi ﷺ mauqa par saheed ho gae aur wafaat ke waqt zeher ne aap par bhi asar dikhaaya. (Abu Dawood: 3617; Sahih Muslim)

③ Munafiqeen ne Ayesha Siddiqah ﷺ par tohmat lagaai. Aap ek maah tak sakht pareshan rahe, ek maah baad Allah ne bazariye-e-waheeh Ayesha ﷺ ko bari kiya aur aapki pareshani door hui. (Sahih Bukhari: 4750)

⑧ Huzoor ﷺ kaaenaat ke zarra-zarra ke liye rahem farmane waale hain:

Syed Ahmad Saeed Kazmi Saahab quran-e-majeed ki aayat ko apne maslak ki buniyad banaate hain:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ٥٠

Aur Hamne Apko Tamaam Jahano'n Ke Liye Rahmat Banakar Bheja Hai. (Surah al-Ambiya 21: 107)

Is aayat ki tashreeh karte hue likhte hain: “*Khulasa tul Kalaam ye hai ke Huzoor Nabi-e-Kareem ﷺ tamaam kaaenaat, kul makhlooq, ek-ek zarra, ek-ek qatra, Allah ke siwa har shae ke liye rahem farmane waale hain. Kisi rahem karne waale ke liye 4 baate'n laazim hain.*”

① Sabse pehle ye amr laazim hai ke rahem karne waala zinda ho, murda na ho. Kyoumke murda rahem nahi karsakta wo khud rahem ka taalib-o-mustahiq hota hai. Lihaaza agar Huzoor ﷺ maazAllah zinda na ho'n to ‘رَحْمَةً لِّلْعَالَمِينَ’ rahmatullil alameen nahi ho sakte. Jab aayat-e-quraniya se Huzoor ﷺ ka ‘رَحْمَةً لِّلْعَالَمِينَ’ rahmatullil alameen hona saabit ho gaya to Huzoor ﷺ ka zinda hona saabit ho gaya.

② Doosri baat ye ke sirf zinda hone se kisi par rahem nahi kiya ja sakta, jab tak rahem karne waala marhoom ke haal ka aalim na ho kyoumke be-khabar kisi par kya rahem karega. Aayat-e-quraniya ki raushni mein Huzoor ﷺ ‘رَحْمَةً لِّلْعَالَمِينَ’ rahmatullil alameen hain to jab tak Huzoor ﷺ

tamaam aalameen ka maa-siwa Allah jamee kaaenaat-o-makhluqaat ko na jaane'n aur jamee 'ما كان وما يكون' ka ilm Huzoor ﷺ ko na ho to us waqt tak Huzoor ﷺ *rahmatullil alameen* nahi ho sakte. Jab Huzoor ﷺ ka *rahmatullil alameen* hona saabit hai to tamaam kaaenaat ke ahwaal ka aalim hona bhi saabit ho gaya hai.

③ Teesri baat ye hai ke sirf aalim hone par kisi par rahem nahi kiya ja sakta jab tak rahem karne waala marhoom tak apni rahmat-o-nemat pohonchaane ki qudrat-o-ikhtiyaar na rakhta ho. Isse maaloom hua ke qudrat-o-ikhtiyaar ka hona bhi rahem karne ke liye zaroori hai. Jab Huzoor ﷺ tamaam makhluqaat aur kul kaaenaat ke liye alal-itlaaq² raahim³ hain to har zarra-e-kaaenaat tak rahmat-o-nemat pohonchaane ki qudrat-o-ikhtiyaar bhi Huzoor ﷺ ke liye haasil hai.

④ Chauthi baat ye hai ke sirf qudrat-o-ikhtiyaar se kaam nahi chalta. Kisi rahem karne waale ke liye ye baat bhi zaroori hai ke rahem karne waala marhoom ke qareeb ho ye baat to ek misaal ke zariye youn samjhiye ke masalan aap 3 farlaang ke faasle par khade hain. Achaanak kya dekhte hain ke ek khoon-khaar dushman ne aapke mukhlis dost par hamla kar diya hai. Wo chalakar aapse rahem ki darkhwast karne lagaa, aap iski madad ke liye daode aur khuloos-e-qalb se us par rahem karne ke liye aage badhe.

Magar aapke pohonchne se pehle hi dushman ne use halaak kar diya. Ab ghaur kare'n aap zinda bhi hain aur us dost ko ba-chashm khud mulaahaza bhi farma rahe hain uske haal se bhi waaqif hain. Rahem karne ki qudrat-o-ikhtiyaar bhi aapko haasil hai, lekin apne ikhtiyaar se rahem nahi kar sakte sirf is wajah se ke wo mukhlis dost aapse door hai aur aap usse door hain. Aap apni hayaat, qudrat-o-ikhtiyaar ke bawujood bhi us par rahem nahi kar sakte, maaloom hua ke rahem karne ke liye raahim ka marhoom ke qareeb hona bhi zaroori hai.

Is aayat-e-quraniya se jab Rasool Allah ﷺ ke liye tamaam

¹ T: Jo kuch ho chuka aur jo kuch hone waala hai [RSB]

² T: (على الإطلاق) Mutlaq, bilkul, qatai, without restrictions or restraint [RKT]

³ T: (راجع) Rehm, meherbaani, meherbaani karne waala [RKT]

jahano'n aur makhluqaat ke har zarre ke liye raahim hona saabit hogaya to ye amr bhi waazeh ho gaya ke Huzoor-e-Kareem ﷺ apni roohaniyat-o-nooraniyat ke saath tamaam kaaenaat ke qareeb hain aur saari kaaenaat huzoor ke qareeb hai, agar yaha'n ye shubha kiya jaae ke ek zaat tamaam jahano'n ke qareeb kaise ho sakte hai ek fard kisi ek ke qareeb to hoga, iske alaawa baaqi sabse door hoga.

Ye kis tarah mumkin hai ke fard-e-waahid afraad-e-kaaenaat mein har ek qareeb ho to uska jawab ye hai ke jin do (2) ke darmiyan nazdeeki maqsood hai. Agar wo dono kaseef¹ ho'n to waaqai aisa hi hoga ke fard-e-waahid afraad mukhtalif fiz zaman wal makaan se ba-yak-waqt qareeb nahi hosakta. Aur dono lateef ho'n ya dono mein se ek lateef ho to jo lateef hoga to ba-yak-waqt tamaam maujudaat kaaenaat ke qareeb ho sakta hai, jis mein koi sharai ya aqli istihaala² laazim nahi aata.

Is liye huzoor ka tamaam afraad mumkinaat se qareeb hona bilkul waazeh aur raushan hai ke ham kaseef sahi lekin Huzoor ﷺ to lateef hain lihaaza huzoor ka ham se qareeb hona koi dushwaar amal nahi. Aawaaz ki lataafat³ ka ye haal hai ke jahan tak hawa ja sakti hai, aawaaz bhi waha'n tak pohonch sakti hai. Lekin huzoor aawaaz aur hawa se bhi ziyaada lateef hain, hua. Apne muqaam-e-mahmood se aage nahi badh sakti aur aawaaz hawa se aage nahi ja sakti.

Lekin jahan aawaaz aur hawa bhi na ja sake, aawaaz aur hua to kya, youn kahiye ke jahan Hazrat Jibraeel عليه السلام ka bhi guzar na ho sake waha'n Huzoor ﷺ pohonch jaate hain. Balke jahan zamana aur makaan bhi na paaya ja sakte, waha'n bhi Huzoor ﷺ paae jaate hain. Yaqeen na aae to shab-e-meraj ka waaqia saamne rakh leejiye, jisse aapko hamare bayan ki poori tasdeeq ho jaaegi. Lihaaza ek aayat se 5 masaail wazaahat ke saath saabit ho gae, yaane Huzoor ﷺ tamaam aalamo'n ke liye rahmat farmane waale hain.

Lihaaza zinda hain aur tamaam kaenaat ke haalaat-o-kaifiyaat ke

¹ T: (كثيف) Mote, dense [RSB]

² T: (استحالة) Ek (1) haalat se doosri haalat mein badalna, muhaal, naa-mumkin hona [RKT]

³ T: (لطافت) Umdagi, khoobi, nafaasat, pakeezgi, khubsoorti, raunaq, taazgi [RKT]

aalim bhi hain aur saath hi har alam ke har zarre par apni rahmat aur nemat pohonchaane ki qudrat aur ikhtiyaar bhi rakhte hain. Iske saath tamaam aalam ko muheet aur tamaam kaaenaat ki har shae se qareeb bhi hain. Neez aise roohani, noorani aur lateef hain ke jiski bina par aapka kisi ek cheez ke qareeb hona doosri se baeed hone ko mustalzim nahi. Balke ba-yak-waqt tamaam afraad-e-aalam se yaksaa'n qareeb hain. (Maqalaat-e-Kaazmi: V1 P99)

Neez likhte hain: *"Jab wo 'رَحْمَةً لِّلْعَالَمِينَ' rahmatulil alameen hone ki wajah se rooh do (2) aalam hain to kis tarah mumkin hai ke aalam ka koi fard ya juzv is rahmat-e-muqaddasa se khaali hojaae. Lihaaza maanna padega ke huzoor ﷺ rahmatulil alameen hokar rooh-e-kaaenaat hain aur aalam ke har zarre mein roohaniyat-e-muhammadiya ke jalwe chamak rahe hain aur zaahir hai ke aapki ye jalwagiri ilm-o-idraak¹ aur nazar aur basar se muarra (معزى) hokar nahi ho sakti".*

"Kyouнке roohaniyat-o-nooraniyat hi asal idraak aur haqiqat-e-nazar-o-basar hai. Lihaaza saabit ho gaya ke arsh se farsh tak tamaam makhluqaat-o-mumkinaat ke haqaaiq lateefa par Huzoor Nabi-e-Kareem ﷺ haazir-o-naazir hain, is mazmoon ko zehen-nasheen karne ke baad ye amr khud ba-khud waazeh ho jaata hai ke ulama aarifeen aur auliya-e-kamileen ne jo haqiqat-e-muhammadiya ko tamaam zarraat-e-kaaenaat mein jaari-o-saari bataaya hai, unka asal yehi aayaat-e-mubaaraka hai". (Taskeen-ul-Khawaatir: P44)

Qaraeen-e-Ikram! Seerat-e-Rasool ka adna taalib-e-ilm bhi jaanta hai ke Kaazmi Sahab ne jo kuch bhi bayan kiya hai, wo Muhammad bin Abdulalh ki sifaat nahi hain. Kaazmi Sahab ka ye farmana ke ummat-e-muhammadiya ke nazdeek ye amr-e-qatai hai ke 'وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ' mein kaaf khitaab se muraad Muhammad ur Rasool Allah ﷺ hain, bilkul durust hai. Magar kaun Muhammad ur Rasool Allah ﷺ? Ummat ke nazdeek Muhammad ur Rasool Allah ﷺ se muraad Muhammad bin Abdullah bin Abdul Muttalib hain. Sahaba Kiraam ؓ aur Salaf-e-Saaliheen mein se koi ek bhi usse muraad haqiqat-e-muhammadiya nahi

¹ T: (اِثْرَاك) Khayal, tasawwur, salaahiyat, samajh-boojh [RKT]

leta. Wo is aayat ka matlab ye bayan karte hain.

Aap poori insaniyat ke liye rahmat banakar behje gae hain. Jisne aapki baat ko qubool kiya aur imaan le aaya, goya usne is rahmat ko qubool kar liye aur wo duniya-o-aakhirat ki saadato'n se ham kinaar hua aur aap unke liye bhi is maane mein rahmat hain, jinho'n ne aapke deen ko qubool na kiya ke wo qaum-e-nooh aur qaum-e-loot ki tarah bilkul tabah-o-barbaad nahi kiye jaaenge. Haqiqat-e-Muhammadiya aur Wahdat-ul-Wujood jaise aqaad se Sahaba Kiraam رضي الله عنهم, Taabaeen aur Salaf-o-Saaliheen bari hain.

Qurani ayaat ke hawaale se Rasool Allah ﷺ ka apni zaat ke liye aur doosro'n ke liye nafa-o-nuqsan ka maalik na hone ka zikr aur aapke aalim-ul-ghaib na hone ke dalaail pehle bayan ho chuke hain. Aap ﷺ ki wafaat ka tazkirah Sahih Bukhari ke hawaale se bhi ho chuka hai. Allah Ta'ala in hazraat ko quran-o-hadees par imaan laane ki taufeeq de. Ameen

⑨ Huzoor ﷺ Nubuwwat Se Pehle Quran Ka Ilm Jaante The:

Mufti Ahmad Yaar Khan Naeemi Sahab ki tehreer mulaahaza farmae'n: "Hamari is tehreer par baaz afraad ki taraf se ek shubha bhi ho sakta hai ke jab Rasool Allah ﷺ bila-waasta Allah Ta'ala se sab kuch le sakte hain to phir unke aur Rab ke darmiyan Jibraeel ka waasta kyon rakah gaya aur wahee ka silsila kyon qaayam kiya gaya. Rab-e-Ta'ala farmata hai":

نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ ﴿١٩٣﴾

Hazrat Jibraeel عليه السلام Ne Ye Quran Aapke Dil Par Utaara. (Ash-Shuaraa 26: 193)

"In ayaat se maaloom hota hai ke jaise ham bila-waasta Rabb se kuch nahi le sakte, aise hi Rasool bila-waasta usse kuch nahi le sakte. Wo hazraat ek aur rasool ke haajat-mand hain, jinhe'n shariyat ki zaban se rooh-ul-qudus ya jibraeel kehte hain. Is liye quran-e-kareem ne Hazrat Jibrael aur unke muawineen farishto'n ko rasool bataya".

Is Shubha ka Izaala:

Is eteraaz ka jawab ya hai ke, wahee ki aamad aur Jibraeel ﷺ ka Huzoor ﷺ par aana qanoon ke ijraa¹ ke liye hai, na ke Rasool Allah ﷺ ke ilm ke liye. Rabb-e-Ta'ala ne Huzoor ﷺ ko pehle hi sab kuch sikha padha kar bhej diya, magar qawaneen-e-Ilaahi ka bando'n mein ijraa us waqt hoga, jab bazariya-e-wahee qanoon naazil farmaya jaaega. Iske chand dalaail ye hain. Ek ye ke Rabbul Aalameen ne quran-e-kareem ki taareef is tarah farmai 'هُدًى لِّلْمُتَّقِينَ' Ye Quran Parhezgaaro'n Ka Haadi Hai. Yaane Aye Mehboob ﷺ tumhara haadi nahi, tum to pehle hi hidayat-yaafta ho, kahee'n 'هُدًى لَّكَ' na farmaya ke ye quran aapke liye hidayat hai.

Doosre ye ke nuzool-e-quran ka silsila Huzoor ﷺ ki umr shareef ke 40 saal ke baad shuru hua, magar huzoor ki 40 saala zindagi sidq-o-amaanat, raast-guftaari-o-paakbaazi ka marqa thi. Hatta ke kuffaar ne aapko 'أَمِينٌ وَصَادِقُ الْوَعْدِ' ka khitab de rakha tha. Agar aapki hidayat nuzool-e-quran par mauqoof hoti to aapke ye 40 saal apne maahol ke mutaabiq aam ahle arab ke mutabiq guzarte aur ahadees se bhi saabit hota hai ke aap us daraaz muddat mein kufr-o-shirk to kya kabhi khel kood tamasho'n, sharab aur jhoot waghaira ke bhi qareeb na gae.

Teesre ye ke jab pehli wahee naazil hui to us waqt sarkar ghaar-e-hira mein 6 maah se etekaaf, namaz, sajda-o-ruku wahgaira ibaadat mein mashgool the. Ghaur keejiye ke us zamane mein Huzoor ﷺ ye-ye ibaadate'n kisse seekhi thee'n.

Chautha ye ke khayal kiya jaata hai ke Huzoor ﷺ ko namaz ka tohfa meraj ki raat la-makaan mein pohonch kar ataa hua aur meraj ke sawere fajr ki namaz na padhaai gai. Zohar ke waqt se mutawaatir do (2) roz tak Jibraeel-e-ameen haazir hote rahe aur Huzoor ﷺ ko har waqt ki namaz padhaate rahe, tab namaz-e-panjgaana jaari ki gai. Magar ye bhi ghaur kiya ka meraj ki raat farsh se arsh par jaate hue Huzoor ﷺ ne bait-ul-muqaddas mein saare ambiya-e-ikraam ko namaz padhaai is tarah aap imam hue aur saare ambiya mukhtadi. Jin mein baaz muazzin aur baaz mukabbir bane.

¹ T: (الْجُرَا) Amal mein laana, jaari karna ya hona, nashr o ishaa-at, behna, bahaana [RKT]

Ghaur to karo, namaz lene jaa rahe hain, magar namaz padha kar ja rahe hain aur kin ko namaz padhai. Maa-wa-shama ko nahi, balke un Ambiya Kiraam ko jo apni ummato'n ko namaz padhate, bataate aur sikhate rahe aur ye masla maaloom hona chaahiye ke namaz ka imam shar-an wo hota hai, jo tamaam mukhtadiyo'n se ziyaada namaz ke masaa'il se waaqif hota hai.

Paachwee'n ye ke Huzoor ﷺ par waheeh ba-waasta-e-Jibraeel عليه السلام na hoti thi. Wahee ka beshtar hissa wo hai, jo bila-waasta Jibraeel huzoor par ilqa hota tha, Rabb-e-Ta'ala farmata hai:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

Aur Ye Khwahish-e-Nafs Ki Bina Par Mu'n Se Koi Baat Nahi Nikaalte. Ye To Allah Ka Hukm Hai, Jo Unki Taraf Wahee Kiya Jaata Hai. (Surah an-Najam 53: 3-4)

Aur zaahir hai ke har kalaam par jibraeel-e-ameen wahee lekar na aate the. Allah Ta'ala farmata hai:

ثُمَّ دَنَا فَتَدَلَّى ۖ فَكَانَ قَابَ قَوْسَيْنِ ۖ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۖ

Phir Hamare Mehboob Qareeb Se Qareeb Hue Chunache Phir Do (2) Kamaano'n Mein Ho Gae, Phir Rabb Ne Apne Bande Ko Wahee Ki So Ki. (Surah an-Najam 53: 8-10)

Zaahir baat ye hai ke is qurb-e-khaas ke waqt jo waheeh ki gai, waha'n jibraeel-e-ameen ka gumaan-o-khayal bhi na pohonch saka. Ghunche 'مَا أَوْحَىٰ' ke wo chatke 'دَنَا' ke baagh se bulbul sidrah tak unki boo se mehroom hain. Behrehaal ye maanna hi padega ke Rabbul Alameen aur Mehboob ke darmiyan janab Jibraeel-e-ameen ki aamad-o-raft aur wahee ka silsila ijra-e-qawaneen ke liye hai. Na ke Nabi-e-Kareem ﷺ ke mahez ilm ke liye. Warna phir jaise ham Huzoor ke ummati hain. Huzoor, Jibraeel ke ummati hue aur jaise ham Huzoor ﷺ ka klima padhte hain. Huzoor Jibraeel-e-ameen ka kalima padhe. (Rasaail-e-Naeemiya: P253)

Qaraeen-e-Ikram!

Bukhari-o-Muslim mein wahee ke aaghaaz ka qissa maujood hai, us qissa par ghaur farmaiye ye qissa Mufti Naeem Saahab ki ghalat-fehmi

ka behtareen izaala pesh kar raha hai:

“Ummul Momineen Ayesha رضي الله عنها riwayat karti hain ke Rasool Allah ﷺ ghaar-e-hira mein the, ke aapke paas wahee lekar Jibraeel عليه السلام aae aur unho’n ne kaha: Padhiye. Aap ﷺ ne farmaya: Maine padha likha nahi hoon. Aap ﷺ farmae hain: Phir Jibraeel عليه السلام ne mujhko pakad kar aisa bheencha ke main be-taaqat ho gaya, phir mujhko chod diya aur kaha padhiye. Maine kaha ke main padha likha nahi hoon (kyou-n-kar padhoon)”.

“Unho’n ne mujhko phir pakda aur doosri baat itna dabaaya ke meri taaqat ne jawab de diya. Phir mujhko chod diya aur kaha padhiye, maine kaha (kaise padhoon) main padha likha nahi hoon. Unho’n ne phir mujhko pakda aur teesri martaba dabaaya, phir mujhko chod diya aur kaha:”

إِفْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝

Padh Apne Rabb Ke Naam Se, Jisne Paeda Kiya. Jisne Insaan Ko Khoon Ke Lothde Se Paeda Kiya. Tu Padhta Reh, Tera Rabb Bade Karam Waala Hai. (Surah al-Alaq 96: 1-3)

Pas ye aayat sunkar Aap ﷺ pahaad se laute, aapka dil (dar ke maare) kaanp raha tha. Aap ﷺ Khadeeja رضي الله عنها ke paas gae aur farmaya: *Mujhko kapda udhaa do, mujhko kapda udhaa do.* Aap ﷺ ko kapda udhaaya gaya, jab aapka dar jaata raha to Aap ﷺ ne Khadeeja رضي الله عنها se ye qissa bayan karke farmaya: *Mujhe apni jaan ka dar hai.* Khadeeja رضي الله عنها ne kaha: *Hargiz nahi, Allah ki qasam, Allah aapko kabhi ruswa nahi karega.*

Phir wo Aap ﷺ ko Warqa bin Naufal ke paas le gae’n, jo Khadeeja رضي الله عنها ke chacha-zaad bhai the. Jaahiliyat mein isaai ho gae the, boodhe, zaeef hokar *naabina* ho gae the. Aapne jo kuch dekha wo unse bayan kiya. Warqa bin Naufal ne kaha ke: *Wo Allah ka farishta hai, jisko Alalh Ta’ala ne Musa عليه السلام par utaara tha, kaash main us waqt jawan hota, kaash main us waqt tak zinda rehta jab tumko tumhari qaum (apne shahr se) nikaal degi.* Rasool Allah ﷺ ne farmaya: *Kya ye mujhe nikaal denge.* Warqa ne kaha: *Haa’n (beshak nikaal denge) jab kabhi kisi shakhs ne aisi baat kahi, jaisi tum kehte ho, to log uske dushman ho gae.*

Rasool Allah ﷺ farmate hain ke: *Main ek baar raaste mein ja raha tha, itne mein maine aasmaan se awaaz suni. Aankh uthakar oopar dekha to kya dekhta hoon ke wohi farishta, jo ghaar-e-hira mein mere paas aaya tha, aasmaan aur zameen ke darmiyan mein ek kursi par baitha hai. Main ye dekh kar dar gaya, apne ghar lauta, maine ghar waalo'n se kaha mujhko kapda udhaa do, mujhko kapda udhaado.* (Sahih Bukhari: H4; Sahih Muslim: H161)

Aur agar quran-e-hakeem ka nuzool sirf qawaneen-e-Ilaahi ka bando'n mein ijra ke liye tha aur Aap ﷺ ko pehle hi se sab kuch sikha, padha kar bheja tha to un ayaat ka kya matlab hai?

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ
مَن نَّشَاءُ ۚ مِّنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

Aur Isi Tarah Hamne Aapki Taraf Apne Hukm Se Rooh Ko Utaara Hai, Aap Isse Pehle Ye Bhi Nahi Jaante The Ke Kitab Aur Imaan Kya Cheez Hai? Lekin Hamne Use Noor Banaya Uske Zariye Se Apne Bando'n Mein Se Jise Chaahte Hain Hidayat Dete Hain, Beshak Aap Raah-e-Raast Ki Rehnumaai Kar Rahe Hain. (Surah Shoorā 42: 52)

وَمَا كُنْتَ تَرْجُو أَن يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٠﴾

Aapko To Kabhi Uska Khayal Bhi Na Guzra Tha Ke Aapki Taraf Kitab Naazil Farmai Jaaegi, Lekin Ye Aapke Rabb Ki Meherbaani Se Utra. Ab Aapko Hargiz Kaafiro'n Ka Madadgaar Na Hona Chaahiye. (Surah al-Qasas 28: 86)

Surah an-Najm ki jin ayaat ko Mufti Naeemi Sahab buniyad banakar likhte hain ke wahee ka beshtar hissa wo hai, jo bila-waasta Jibraeel عليه السلام, Huzoor ﷺ par ilqa hota tha. Uski tafseer Masrooq رحمه الله ne Ayesha رضي الله عنها se daryaaft ki. Ke Allah Ta'ala ka farman hai:

ثُمَّ دَنَا فَتَدَلَّى ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾

Phir Hamare Mehboob Qareeb Se Qareeb Hue Chunache Phir Do (2) Kamaano'n Mein Ho Gae, Phir Rabb Ne Apne Bande Ko Wahee Ki So Ki. (Surah an-Najam 53: 8-10)

Isse kaun muraad hai, to Ayesha ؓ ne bataaya ke isse Jibraeel ؑ muraad hain. (Sahih Muslim: H177)

Ummul Momineen Ayesha ؓ farmati hain ke jisne ye gumaan kiya ke Muhammad ؐ ne apne Rabb ko dekha hai, usne Allah Ta'ala par jhoot bandha aur sabse pehle maine Rasool Allah ﷺ se in aayaat ki tafseer poochi. To Aap ؐ ne farmaya ke: *"Isse muraad jibraeel ؑ hain, jin ko maine sirf do (2) martaba unki asal soorat mein dekha"*. (Sahih Muslim: H179)

Jab yaha'n bhi muraad Jibraeel ؑ hain to iska matlab ye hai ke poora quran-e-majeed Jibraeel ؑ ke zariye naazil hua, Allah Ta'ala farmata hai:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿٢٦﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿٢٧﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿٢٨﴾

Bila-shubha Ye (quran) Rabbul Alameen Ka Naazil-karda Hai, Jise Rooh-ul-Ameen Lekar Aapke Dil Par Naazil Hua, Taake Aap Daraane Waalo'n Mein Se Ho Jaa'e'n. (Surah ash-Shuraa 26: 192-194)

Doosra masla meraj ko jaate hue Rasool Allah ﷺ ka Ambiya ؑ ko namaz padhaana. Us par Mufti Naeemi Sahab ka ye kehna ke aap meraj par namaz lene ja rahe the, magar namaz padhakar ja rahe the, ghalat hai. Risaalat shuru hone ke baad sabse pehle jo hukm diya gaya, wo namaz ka hukm tha. Jibraeel ؑ ne tashreef laakar namaz aur wazu ka tariqa bataaya. Subh-o-Shaam do-do (2-2) rakat namaz padhne ka hukm diya. Balke islam ke ibtidaai dino'n mein namaz ke alaawa kisi ibaadat ka pata nahi chalta. Meraj par to 5 namaz farz hui thi.

⑩ Tamaam Ambiya Haqiqat-e-Muhammadiya Se Faiz Lekar Apni ummat Ko Pohonchate Rahe, Yaane Tamaam Ambiya Ki Nubuwwat Aapki Nubuwwat Ke Waaste Se Hai:

Muhammad ur Rasool Allah ﷺ ko asal kaaenaat aur Allah Ta'ala ke tamaam fuyooz ka waasta qaraar de kar in soofiya ne ye natija nikaala ke Aap ؐ ki nubuwwat biz zaat hai aur baaqi tamaam ambiya ki nubuwwat bil-arz hai. Tamaam ambiya Nabi ؑ ke tufaeli hain, saare ambiya haqiqat-e-muhammadiya se faiz lekar apni ummat ko pohonchate rahe hain, is liye Muhammad ؐ Nabi-ul-Ambiya bhi hain, is

nazariye ki tashreeh soofiya-e-deoband ki zubani suniye.

Qasim Nanotwi Saahab likhte hain:

“Ab suniye wasf-e-nubuwwat mein bhi yehi taqseem hai, kahee’n nubuwwat zaati hai aur kahee’n arzi hai. So Rasool Allah ﷺ ki nubuwwat to zaati hai aur siwa aapke sab ambiya ki nubuwwat arzi hai, daleel naqli to uske liye aayat ‘وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ’ hai. Is liye ke sabki nubuwwat agar asli hai to phir sab masaawi-ul-aqdaam hain. Is soorat mein mukhtaza-e-hikmat hakeem mutlaq ye hona tha ke koi kisi ka taabe aur mukhtada na hota”. (Aab-e-Hayat: P252)

Doosri jagah likhte hain: ‘وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ’ to youn samajh mein aata hai ke ism-e-aleem murabbi rooh muhammadi ﷺ ho, is liye ke Surah al-Fath mein itmaam-e-nemat khaas aapke liye hai. Aur Surah al-Maaida mein ‘وَأَتِمَّمْتُ عَلَيْكُمْ نِعْمَتِي’ agarche khitab aam hai. Magar maqsood biz-zaat Aap ﷺ hain aur sab aapke tufaili hain aur aap imam hain. (Aab-e-Hayat: P153)

Qasim Nanotwi Sahab ka aqida mulaahaza farmaiye:

“Tafseel is ijmaal ki ye hai ke mausoof bil-arz ka qissa mausoof biz-zaat par khatam hota hai. Jaise mausoof bil-arz ka wasf mausoof biz-zaat se muktasib hota hai. Mausoof biz-zaat ka wasf jiska zaati hona aur ‘غير مكتسب من الغير’ hona lafz biz-zaat hi ka mafhoom hai. Kisi ghair se muktasib aur mustaar nahi hota misaal darkaar hai. To leekiye zameen ko hisaar aur dar-o-diwaar ka noor agar aftaab ka faiz hai to aftaab ka noor kisi aur ka faiz nahi hai aur hamari gharz wasf-e-zaati hone se itni hi thi siwa isi taur Rasool Allah ﷺ ki khatamiyat ko tasawwru farmaiye”.

“Yaane aap mausoof ba-wasf-e-nubuwwat biz-zaat hain aur siwa aapke aur nabi-e-musoof ba-wasf bil-arz. Auro’n ki nubuwwat aapka faiz hai, magar aapki nubuwwat kisi aur ka faiz nahi. Aap par silsila-e-nubuwwat khatam ho jaata hai. Gharz aap jaise nabi-ul-ummat hain, waise hi nabi-ul-ambiya bhi hain. Yehi wajah hai ke ye shahadat ‘وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ’ aur Abmiya-e-kiraam par imaan laane aur aapke iqtidaar aur ittiba ka ahd liya gaya hai”. (Tehzeer un Naas: P4)

Ek aur muqaam par Qasim Nanotwi Sahab likhte hain: “*Aur Ambiya ﷺ Aap ﷺ se faiz lekar apni ummato’n ko pohonchate hain. Gharz beech mein waasta-e-faiz hain, mustaqil biz-zaat nahi... baaqi Ambiya bhi misl-e-aaina beech mein waasta-e-faiz hain. Gharz aur Ambiya mein jo kuch hai, wo zill aur aks-e-muhammadi hai, koi zaati kamaal nahi*”. (Tehzeer un Naas: P28)

Qari Taiyyab Sahab likhte hain:

“*Aapka asal imtiyazi wasf ye hai ke aap noor-e-nubuwwat mein sab ambiya ke murabbi, unke haq mein masdar-e-faiz aur unke anwaar-o-kamaal ki asal hain. Is liye asal mein Nabi aap hain aur doosre amibya ﷺ asal se nahi, balke aapke faiz se nabi hue hain... Huzoor ki shaan mahez nubuwwat hi nahi nikalti, balke nubuwwat bakhsh bhi nikalti hai, ke jo bhi nubuwwat ki istedaad¹ paaya hua fard aapke saamne aagaya, nabi ho gaya. Isi tarah noor nubuwwat aaphi se aur aap hi par laut kar khatam ho gaya. Aur yehi shaan khaatim ki hoti hai ke isi se iske wasf-e-khaas ki ibtida bhi hoti hai aur usi par intiha bhi ho jaati hai. Is liye ham aapko wasf-e-nubuwwat ke lehaz se sirf Nabi hi nahi kahenge, balke khaatim un nabiyeen kahenge. Ke aaphi par tamaam anwaar-e-nubuwwat ki intiha hai*”. (Aftaab-e-Nubuwwat: P81)

Aqaaid Ulama-e-Deoband ki mashoor kitab *Al Muhannad* mein bhi saaf iqraar kiya hai ke baaqi tamaam Ambiya ﷺ ki nubuwwat aapki nubuwwat ke waaste se hai.

Shah Abdul Haq Mohaddis Dahelwi apne risaala ‘*Al-Taaleef Qalb al-Aleef bi-Kitabihi Fihris al-Tawaalif*’ mein is tarah tashreeh karte hain, “*Saare paeghaambar neeche utarkar Huzoor ke madrasa mein haazir hue aur aapke maktab mein shagird bane. Har ek nabi ne ilm ki ek kitab aur deen ka ek ek baab huzoor se padha. Waha’n se faarigh hokar duniya ko faiz dene ke liye masnad-e-nubuwwat par jaa-guzee’n² hue aur Allah ke ahkaam ki makhlooq ko taaleem di aur in rasoolo’n mein sabse pehle adam the, jo waalid hone ke bawujood apne sacche*

¹ T: (استعداد) Salaahiyat, qaabiliyat [RKT]

² T: (جاگزین) Qaaem, basaa hua, sabat [RKT]

farzand ke madrasa mein ba-adab do (2)-zaanu baithe. Tamaam zabane aur cheezo'n ke naam huzoor se seekhe, phir khilafat-e-Ilaahiya ki masnad par jaa-guzee'n hue aur malaaiqa muqarribeen ki taaleem-o-tarbiyat farmane lage. Jisse Hazrat Adam ka haq-e-ustaadi saare farishto'n par saabit hua aur aakhir kaar unke masjood ban gae". (Risaala Noor az Mufti Ahmad Yaar Gujrati)

Muhammad Manzoor Nomani Sahab is baat ko youn bayan karte hain: *"Aap nabi biz-zaat hain aur doosre ambiya ﷺ bil-arz".* Is istilaah mein sirf Maulana Nanotwi hi munfarid nahi hain. Balke bahut se agle ulama mohaqiqeen bhi uski tasreeh farmate hain. Unki ibaaarat naql karke ham kitab ko zakheem banaane ki zaroorat nahi samajhte. Kyounke khud Ahmad Raza Khan Barelwi ne bhi is masla ko is tarah likh diya hai ke uske baad kisi doosre ki ibaaarat naql karne ki zaroorat hi nahi rehti.

Faazil-e-Barelwi apne risaale *Jazallahu Adwaah* ke page 23 par likhte hain: *"Aur nusooos-e-mutawaatara, auliya kiraam-o-aimma-e-azzaam-o-ulama-e-allaam se mubarhan¹ ho chuka ke naat-e-qaleel ya kaseer, sagheer ya kabeer, jismani ya roohani, deeni ya dunyawii, zaahiri ya baatini, roz-e-awwal se ab tak aur ab se qiyaamat tak, qiyaamat se aakhirat tak, aakhirat se abad tak, momin ya kaafir, mutee' ya faajir, malak ya insaan, jinn ya haiwaan, balke tamaam maa-siwa Allah mein jise jo kuch mili ya milti hai, ya milegi unhee'n ke haatho'n mein bate aur bat-ti hai aur bategi ye sar al wujood aur asal wujood, khalifatullah aazam wali nemat-e-aalam hain.* (Risaala Jazallahu Aadwaah az Ahmad Raza: P23)

Faazil-e-Barelwi ki is ibaaarat se maaloom hua ke aalam mein jo kuch nemat roohani ya jismani, deeni ya dunyawii, zaahiri ya batini kisi ko mili hai, wo aap hi ke dast-e-karam ka natija hai aur choonke nubuwat bhi ek aala darja ki roohani nemat hai, lihaaza wo bhi doosre Ambiya ﷺ ko aapke waaste se mili hai. Isi haqiqat ka naam Nanotwi Sahab ki istilaah mein khatmiyat-e-zaati aur khatmiyat-e-martabi hai. (Faisla Kun Munaazara az Manzoor Nomani: P56)

¹ T: (مُتَرَبِّينَ) Raushan, waazeh, dalaal se saabit [RKT]

⑪ Agar Bil-farz Baad Zamana-e-Nabawi Koi Nabi Paeda Ho To Phir Bhi Khatmiyyat-e-Muhammadi (khatm-e-nubuwwat) Mein Kuch Farq Na Aaega:

Khatm-e-Nubuwwat ke is tabdeel-shuda mafhoom ki buniyad par Qasim Nanotwi Sahab likhte hain: *“Itlaaq khatm is baat ko mukhtaza hai ke tamaam Ambiya ka silsila-e-nubuwwat aap par khatam hota. Ye jaisa ke ambiya-e-guzishta ka wasf-e-nubuwwat mein aapki taraf mohtaaj hona saabit hota hai aur aapka is wasf mein kisi ki taraf mohtaaj na hona. Is mein ambiya-e-guzishta ho’n ya koi aur is tarah agar farz keejiye aapke zamane mein bhi is zameen par ya kisi aur zameen par ya aasmaan mein koi nabi ho to wo bhi us wasf-e-nubuwwat mein aapka mohtaaj hoga”*. (Tehzeer un Naas: P12)

Doosri jagah likhte hain: *“Gharz ikhtitaam agar baae’n-maane tajweez kiya jaae, jo maine arz kiya to aapka khaatim hona ambiya-e-guzishta hi ki nisbat khaas na hoga. Agar bil-farz aapke zamane mein bhi kahee’n aur koi nabi ho jab bhi aapka khaatim hona ba-dastoor baaqi rehta hai”*. (Tehzeer un Naas: P13)

“Haa’n agar khatmiyyat ba-maane ausaaf-e-zaati ba-wasf-e-nubuwwat leekiye, jaisa ke is aajiz ne arz kiya hai. To phir siwa-e-Rasool Allah ﷺ aur kisi ko afraad-e-maqsood bil-khaq mein se mumaasil-e-Nabawi ﷺ nahi keh sakte. Balke us soorat mein faqat ambiya ki afraad-e-kharji par aapki fazilat saabit ho jaaegi. Balke agar bil-farz baad zamana-e-Nabawi ﷺ koi nabi paeda ho to phir bhi khatmiyyat-e-muhammadi mein kuch farq na aaega”. (Tehzeer un Naas: P24)

Ye gumrah aqaaid na quran-e-hakeem ki kisi aayat se saabit hain, na Rasool Allah ﷺ ke farman se. Hatta ke Sahaba Kiraam رضی اللہ عنہم aur Aimmah-e-Ahle Sunnat in nazariyaat se bari the, soofiya ke in nazariyaat ka radd Quran-e-Majeed jagah jagah farma raha hai:

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنَّا نَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيْنَا وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ
Aap Keh Deejiye! Ke Main Koi Anokha Paeghaambar To Nahi. (Surah al-Ahqaf 46: 9)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ

Aur Muhammad ﷺ Sirf Rasool Hi Hain, Unse Pehle Bohot Se Rasool Guzari Chuke Hain. (Surah Aale Imran 3: 144)

Yaane jis tarah mujhse pehle bahut se rasool aachuke hain, main bhi unhi jaisa ek rasool hoon. Ye aayat unke tamaam khud-saakhta nazariyaat ka radd kar rahi hai.

Agar tamaam Rasool ﷺ Muhammad ur Rasool Allah ﷺ ke shagird hain aur unho'n ne deen ka baab aapse padha hai to unke haalaat se aap be-khabar kaise ho sakte hain? Allah Ta'ala farmata hai:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى تَكْوِيماً ۝

Aur Baaz Rasoolo'n Ke Haalaat Hamne Aapse Bayan Kiye Aur Baaz Rasoolo'n Ke Haalaat Hamne Aapse Bayan Nahi Kiye. (Surah an-Nisa 4: 164)

Qasim Nanotwi Saahab ne khatm-e-nubuwwat ke mafhoom hi ko badal diya. Yehi wajah hai ke Mirza Ghulam Ahmad Qadiyani ke hawaari Mirza ki jhooti nubuwat ke suboot mein Qasim Nanotwi Saahab ki ibaat pesh karte hain. Allah Ta'ala ham sabko haq par chalne aur baatil se bachne ki taufeeq de. Ameen

اللَّهُمَّ ارِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ.
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا وَاحْسَبْنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.
آمین